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CHRISTIAN DEVOTEDNESS

AND

MINISTERIAL USEFULNESS

EXEMPLIFIED.

Yours faithfully,
D. Moir.

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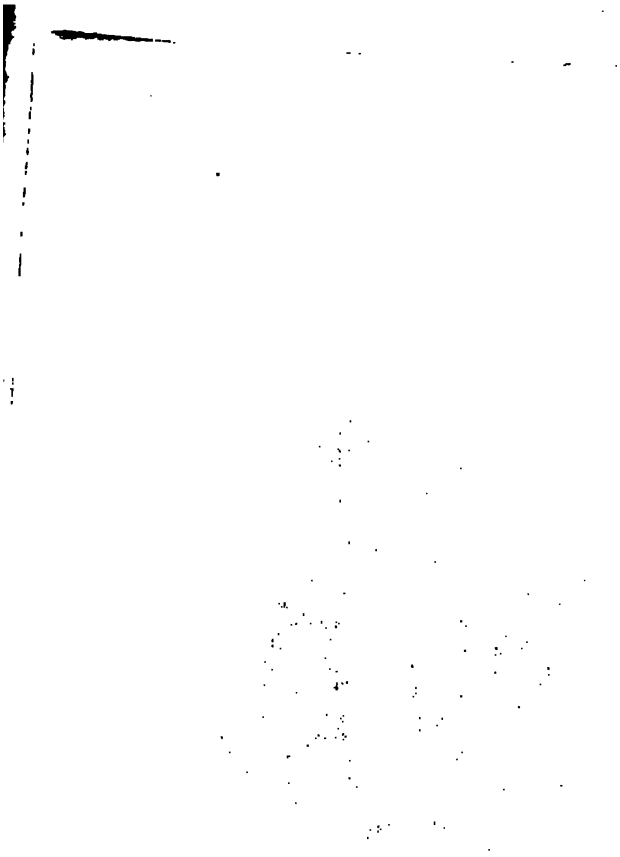

Schenck & M'Farlane Lith^rs Edinburgh

CHRISTIAN DEVOTEDNESS

AND

MINISTERIAL USEFULNESS

EXEMPLIFIED.

A Memoir

OF THE

REV. DAVID MOIR.

LATTERLY SUPERINTENDENT OF THE EDINBURGH CITY MISSION:
FORMERLY MINISTER OF WALLIS STREET CHAPEL,
SOUTH SHIELDS, ETC.

BY THE

REV. ALEXANDER REID,
MINISTER OF ST PAUL'S CHAPEL, NEWCASTLE-UPON-TYNE.

EDINBURGH:
THOMAS C. JACK, 92 PRINCES STREET.
LONDON: HAMILTON, ADAMS, AND CO.

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PREFACE.

"How many remarkable Providences relating to a former generation might have been noted down and transmitted to futurity, if the hearer, with pen in hand, had been ready to consign them immediately to paper. But now the objects of these wonderful preservations are removed from the earth. No trace remains of those Divine manifestations of mercy; no pillar is set up to perpetuate their remembrance here below. Like prayers offered up, and answered long generations ago, there is a perpetual memorial of them in Heaven, but there are no traces of them on the earth which we inhabit."

Such are the remarks, in his latest "Passing Thoughts," of a writer whose opinions on such a subject are well entitled to respectful attention. They suggest an amply sufficient apology for the publication of this work.

Soon after the death of Mr Moir, several friends,

who knew the somewhat remarkable career which he had pursued, and the many excellencies of character by which he was distinguished, expressed a strong desire for some memorial of his life and labours. An examination of the papers which he left, showed that ample materials existed for a memoir, which might, by the Divine blessing, prove at once interesting and useful. With the request to undertake the preparation of such a memoir, the author felt it his duty to comply. Various friends have cheerfully rendered most valuable assistance to him, by the communication of facts with which they were acquainted, and the transmission of letters and other documents which were in their possession. To all of them, he begs to convey his best acknowledgments. He feels it incumbent on him, especially to mention the aid which he has received from Mr David Moir, the esteemed father of the deceased, from the Rev. David M'Rae, the Rev. Davidson Black, the Rev. George D. Cullen, Mr David Glass of Laurencekirk, and Mr Joseph Martin of South Shields. His beloved sister, the widow of the subject of this memoir, has supplied a large amount of important information, of a kind which she only could communicate. The Rev. Archibald Jack, the friend

of the author, and the friend of the deceased, has kindly furnished the estimate of Mr Moir's character which is contained in the concluding chapter, and which was incorporated in a sermon preached at South Shields, and also at North Shields, on the occasion of Mr Moir's death. He has added to this kindness, valuable assistance in carrying the work through the press.

May the blessing of God so attend the perusal of this volume, that it may stimulate many to work laboriously and untiringly in the vineyard of the Lord, and thus to become followers of those who now, through faith and patience, are inheriting the promises.

NEWCASTLE-UPON-TYNE,
October 1856.

CHAPTER I.

Parentage and Early Days.

A TRAVELLER by the "iron highway" between Perth and Aberdeen, as he passes through that picturesque tract of country which is usually called the "How of the Mearns," may observe a plain but neat white-walled cottage, with a few out-houses and a plot of garden ground attached to it, beautifully situated on the banks of the Luther-water, a short way from the village of Laurencekirk, and not very far from the foot of the Grampians. This is Waterside of Thornton, the homestead where David Moir, the father, and David Moir, the grandfather of the subject of this memoir, reared their families. All that may strike the mind of the stranger, as he glances at the humble domicile, is, that industry and economy have been at work upon it; and that, if it is the abode of those who feel day by day that there is a melancholy realness in the sentence pronounced at the fall on all the progeny of Adam,—"In the sweat of thy face shalt thou eat bread,"—it is

inhabited by those who know and remember, that "the thoughts of the diligent tend to plenteousness," and that "the hand of the diligent maketh rich." The family of Waterside of Thornton have long been distinguished, not only by energy and intelligence, but by the higher qualities of integrity and godliness. "Not slothful in business; fervent in spirit; serving the Lord," has always been their motto.

David Moir, the grandfather, was for many years a deacon of the Dissenting church at Sauchieburn, and was long the leader of the psalmody in the public worship of the congregation. He joined the church at a comparatively early age, and continued in connexion with it till the close of his life. He died, in the faith and hope of the gospel, in the year 1814. His partner in life survived him several years. She was a Lois to her grandson, the possessor herself of unfeigned faith, and his faithful preceptor and exemplar. Often did he in after-days speak of "grandmother's big Bible," which he was wont to pore over in his early childhood, and which, when her eyesight began to fail, he often read to her; and he would say, in referring to it, "I had no objection to the large type and the text itself, but I did weary over the small type, and the long, dull, dry notes and comments, not one of which grandmother would allow me, when I read to her, to omit."

His maternal grandfather, the Rev. James M'Rae, was a man of distinguished eminence as well as re-

markable excellence. His history, connected as it is with the history of one of the earliest of those struggles for freedom which continued to agitate the Church of Scotland till the Disruption in 1843, is deserving of something more than a mere passing notice.

Between eighty and ninety years ago, a vacancy occurred in the parish church of Fettercairn, Kincardineshire. The aged minister, whose death occasioned this vacancy, had been assisted in the discharge of his public duties for fourteen years previously by the Rev. John Barclay, who was a faithful preacher, a diligent pastor, and a man of much worth. The parishioners very naturally wished that he should be appointed to the vacant church, and they memorialized the Crown, in whom the patronage was vested, on his behalf. The presentation, however, was made to another, and one of those violent settlements took place at Fettercairn, of which there were so many in the bad times when patronage filled the pulpits of Scotland with unenlightened and inefficient ministers. The people of Fettercairn felt themselves much aggrieved. Their longings for liberty were connected, as was often the case, with an ardent love to the gospel, and a strong attachment to one who had taught them its value. Their sense of the injury done to them and to their beloved pastor was aggravated by the belief, that it was in a great measure owing to his open avowal of sentiments which they regarded as undeniably true

and unspeakably important, that Mr Barclay had been passed over. Influenced by such views and feelings, they refused to attend the parish church, and requested the minister whose able instructions they had so long enjoyed to continue among them, regardless of all ecclesiastical rules. Being joined by a considerable number of persons from neighbouring parishes, who sympathized with them, and held the doctrines which they loved, they formed themselves into a Christian church, which assumed the somewhat quaint name of "Bereans," and thus became the parent church of a new sect, remarkable in the early part of its history for simplicity, earnestness, firm attachment to the word of God, and unyielding hostility to every form of popular error. John Barclay of Fettercairn thus became, to one denomination, what Robert Barclay of Ury, in the same county, was to another precisely a century before—the able expositor of its opinions, and the man to whose energy and genius it is indebted, under God, for the place which it occupies among the churches of Christ. For the use of the newly-formed church, a capacious meeting-house was built at Sauchieburn, a central spot, suited to the convenience of the people of several parishes. A large congregation attended it. In the course of a short time, however, Mr Barclay felt it his duty to remove to Edinburgh, that he might organize a church of the Berean order there; thinking, no doubt, that in the metropolis he could command a wider sphere of in-

fluence and usefulness, than in a remote and obscure place like Sauchieburn. He promised, on his removal, not to forget his old flock, and, as a proof of his deep interest in them, he told them that he would send his "son Timothy" to carry on among them the work which he had begun. This proved to be Mr M'Rae. He was then a young man, a licentiate of the Church of Scotland, who, in Edinburgh, had imbibed principles similar to those held by Mr Barclay. His probationary services having proved acceptable, he was, in 1775, called to the pastorate of the church at Sauchieburn. That pastorate was extended over a period of from forty to fifty years. His ministry was highly appreciated, and greatly owned of God. For years the meeting-house was very numerously attended, and more than a thousand persons, it is stated, were at one time in fellowship with his church.

Mr M'Rae was in many respects considerably in advance of his times. Not long after Robert Raikes began his well-known exertions on behalf of the young in Gloucester, he instituted a Sabbath school in Sauchieburn. Long before the Haldanes and their coadjutors began their much-needed missionary labours, he itinerated in the Mearns. He was always ready for every good work. Some misunderstandings having unhappily arisen in his church, and his congregation having somewhat diminished in consequence, he found it necessary, after the lapse of a few years, to open a day school at Sauchieburn. It was

conducted with his accustomed energy, and in it some of the principal men in the neighbourhood received their education. After a long and most honourable course of labour, he resigned his pastorate, owing to the infirmities of age, and was succeeded by the Rev. Mr M'Kinnon, a minister connected with the Congregational Union. He died at Laurencekirk in 1813, entering upon the praises of Heaven with the language of prayer on his lips—his death having taken place while he was in the very act of commending his children and grandchildren by name to God, and his last words being, "Lord, bless Jeanie Moir," the eldest sister of the subject of this memoir. Mrs M'Rae, his widow, lived to an advanced age. In 1836, not long before her departure, she is described, in a letter from one of the family to her grandson, as "failing fast;" but the writer adds, "The world and all its allurements are far removed from her mind, while she is feasting on the love of Christ, and is sustained by a firm reliance on the promises of God."

On the 19th of January 1811, David Moir, the father of the subject of this memoir, was married to Mary M'Rae, the seventh child of the Rev. James M'Rae. It is deserving of notice, as an illustration of the almost patriarchal simplicity of the parties, that the ceremony having taken place at the manse of Sauchieburn, and the newly married couple having there received a father's best blessing, at the request of that father, whose infirmities rendered

him unable to leave his home, the late Rev. William Lindsay of Letham accompanied them and their friends to their new abode, and there offered for the first time the sacrifice of praise and prayer on a family altar on which such sacrifices have ever since been regularly presented. Mr Moir still lives, and he is now, as he has always been, a most exemplary follower of Christ. Mrs Moir, who was a woman of the most sterling worth, died in December 1855, only about three months before her lamented son, one of the last duties which he performed being the melancholy one of accompanying her mortal remains to their last resting-place in the family burying-ground at Sauchieburn. Of her and of her excellent husband, it may be said, as it was of Zacharias and Elizabeth, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." We are surely warranted, on many grounds, to expect, that God will shed down his blessing in rich abundance on the offspring of such parents—thus answering their prayers, and rendering their instructions effectual—fulfilling also the soul-cheering assurances of his own word: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

It is a somewhat affecting fact, that the first-born and the fifth-born of Mr and Mrs Moir's family are mutes, as some members of their mother's family had been. Much has been done, however, for their instruction, both in secular and sacred knowledge. The amount of Christian intelligence of which they may become possessed, notwithstanding their privation of speech and hearing, may be judged of by the fact, that one of their aunts, who was similarly affected, was for several years the assistant in the Deaf and Dumb Asylum in Aberdeen, and that just before her departure she wrote on a slate,—"Jesus is calling on me to come away;" and, shaking hands with the friends who stood around her dying bed, she quietly fell asleep in the Lord.

The family of Mr and Mrs Moir consisted of six sons and five daughters. Of these, three sons and four daughters still live. One son died in childhood. Another, a most promising lad, whose heart the Lord opened at a very early age, and who evinced a deep interest in the cause of God in heathen lands, was taken away in boyhood. The daughter, who had for some time known and loved the Saviour, died after a very short illness, in 1846, —her brother, the subject of this memoir, having been, under God, the means of leading her to Christ. May all the surviving members of the family, after serving God in their generation, finish their course with joy, and meet, an unbroken family, in their Father's house above!

David Moir was the third child, and the eldest son, of David and Mary Moir. He was born at Waterside of Thornton, on the 11th of May 1817.

It does not appear that there was much that was noticeable in his childhood. He says, "My younger days were spent in the usual frolics of youth." His brother tells of his merry, tricky disposition, and his fondness for practical jokes. His father, however, says, "He was a promising child;" and his uncle states,—"I could see in him indications of something good and promising." The child was doubtless the father of the man. He was always guileless and lively, full of spirit and energy,—giving his whole heart to the pursuit which was uppermost in his mind. When he was little more than five years old, it was his favourite amusement to try to preach, and, with a congregation of chairs and stools, and his little sisters around, he would hold forth with great animation, repressing any risings of levity that he might witness in his audience, by saying, "Now mind, you're in the kirk, and I'm your minister." Even at this early age, he often said to one of his sisters, who cherishes the remembrance of him in these early days with sister-like affection, that it was his wish to go and preach to the heathen.

When he was between six and seven years of age, an event occurred which brought him into intimate connexion with a beloved relative, to whom he was greatly indebted for valuable assistance in all his

early efforts, and towards whom he retained the warmest affection to the close of his life. That relative was his uncle, the Rev. David M'Rae, then a student and teacher at Aberdeen, now the minister of the United Presbyterian Church, Gorbals, Glasgow. The energetic and persevering spirit which he evinced, and the orderly and methodical habits which he exemplified through life, were in a great measure acquired under his uncle's judicious training. Having been invited to Aberdeen, that he might prosecute his education under his uncle's direction, he remained there for some time. He was wont to tell that it was on this occasion that he first learned what *home sickness* is. If he happened to see in the streets any one from his native place, he would run up to him, and grasping his hand, or laying hold of his coat tail, with characteristic warmth and ardour, would say, "Arn't you from Laurencekirk?"

On leaving Aberdeen, he was for some time at a private school, conducted by Mr Wood, and afterwards at the parish school of Laurencekirk, under Mr Begg. Although at these schools, and under the tuition of his uncle, he made very considerable progress, he frequently referred with deep emotion in after years to the greater benefit he derived from maternal instruction. "My mother," he would say, "taught me arithmetic till I could do the rule of three; from her I learnt more, when I was a boy, than from any other teacher." The traits of char-

acter, which afterwards became so fully developed in him, and which proved the secret of much of that success which attended his numerous and diversified labours, began then to show themselves,—activity, order, energy, perseverance, a spirit that never gave way till the object upon which it was set was attained, and a determination to do every thing that he undertook to do in the best way that he could.

After leaving school, he was a good deal employed on the small farm, which was chiefly under his mother's superintendence, his father being then the overseer of a large flax manufactory, and his time consequently being too much occupied to enable him to attend to the farm. At this time an event occurred of which he gave a graphic description only a few months before his death. In a communication to the *Mother's Friend*, published in the numbers for November and December 1855, he gives, under the title of "The Critical Moment," the following touching narrative:—

"Six-and-twenty years have passed away since the circumstances took place to which I now refer, and even then I had not entered on my 'teens;' but they are as vivid at this moment as they were on the day after they happened. The review of this scene has frequently done me good; and the object of publishing it is, that it may prove beneficial to others.

My father's master dealt extensively in cattle;

and, being expert, I was often engaged to attend the markets far and near. My companions were an old man, whose conversation was anything but profitable, and an unprincipled youth, who was my superior in years. In this school I was much indebted to preventing and restraining grace. I was remunerated according to the distance I had to walk, receiving one shilling, fifteen-pence, or eighteen-pence, which was always most cheerfully deposited in my mother's hand on my return home. On the day in which was the critical moment, I received the highest remuneration.

In those days 'raffles' were common; almost all parties attended them; but at home the evils of these things were clearly pointed out: and before I could be found in one of those unhallowed scenes, many strong prejudices had to be overcome. At the period referred to, however, by the taunts and persuasions of my companions I was made to yield, —and I stood, an unhappy and condemned culprit, in the midst of a motley group, eagerly trying my fortune. Every copper I staked was lost, so that I obtained none of the beautiful and tempting apples. Through disappointment and remorse I left the company, and hastened homewards. Never before, to such an extent, had I felt the pangs of an accusing conscience. It was early on a winter's eve, when the silvery moon and the twinkling stars shone bright, and when the piercing frost had firmly bound a thin sprinkling of snow which

covered the ground. The road I had to travel stretched along the side of a plantation. Heaven and earth now seemed to frown upon me, and the sound of my own feet and the rustling of the leaves filled me with fear and dread,—apprehensive that some unwelcome object would overtake me. And still the question was uppermost, 'How can I visit home?'

Never before had I felt reluctant to visit home; but sin is an evil and a bitter thing, not only alienating God and man, but also separating chief friends. All seemed happy as they surrounded a comfortable fireside, cheerfully waiting my return. But all were astonished at my confused and self-condemned appearance, especially as I did not give to my mother the wages of the day. I was asked if I was well—if I had been at the raffle—and if I had obtained the accustomed fee. Then I was chargeable with indifference, prevarication, and falsehood. I was willingly drawn into a combination of evils.

The smallness of the sum mentioned as the reward for my day's work excited suspicion. Alas! the bitterness of that moment! I had never before so grieved my parents; hitherto my father placed in me implicit confidence. Led captive by the tempter, and carried away by a deceitful heart, I became sullen and reckless. No remonstrance moved me; melting appeals hardened my wicked heart. The delightful exercise of family worship was commenced, but I could not, and did not, con-

duct, as usual, the psalmody. A suitable portion of Scripture was read, but my heart was steeled against all impressions. Whilst all the members of the family cheerfully bowed before the throne of grace, I, with great reluctance, bent my knees before God. But as soon as my father began to pray, and to pray for me—when I listened to his earnest entreaties, uttered with a half-stifled voice—and when I heard the sighs of my mother, and the sobs of my sisters, my heart was moved, and before I had opportunity to confess my folly, it was ready to break.

I rose from my knees a humble sinner, and frankly confessed all that I had done. This awful struggle brought on a fit of sickness, which confined me to bed the following day. I contemplate this critical moment, even now, with peculiar and mingled emotions. It was the turning point in my history. It led me to the Divine Saviour, whose blood cleanseth from all sin. Heavenly wisdom was granted to my parents, and they were enabled to pursue a safe course. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.'"

CHAPTER II.

Temporal Duties and Spiritual Desires.

"It was now thought proper that I should go to some business. Many schemes entered my mind. This, I believe, is always the case with young people at such a time. My uncle, who had now settled at Lathones in Fife, kindly offered to give me some further instruction, to fit me for my future calling; and I accordingly went to Lathones. I did not give very much heed to learning when I went there, but I became fond of it before I left."

Such is the account which Mr Moir, in a private journal to which we shall often have occasion to refer, has, with characteristic modesty, given of a new and important stage in his journey through life. It will excite no surprise to learn that his uncle refers in much more favourable terms to his residence under his roof. He says, "Soon after my settlement at Lathones, he came again to reside with me, and received while with me both secular and religious instruction. I had occasion to be much

pleased with him." While he was here, a thought which he had long cherished in secret, first burst forth; that thought was the germ of all his future actions. The account which he himself gives of this matter is so simple and natural that it cannot well be improved:—"It was one of my duties at Lathones, to go out every morning, when the weather was suitable, to attend Miss R—— when she rode on the pony. She was always very kind to me, and I was ready to open my mind to her on any subject that she introduced. One morning she asked me what I would like to be. I replied, 'A minister.' After we had talked a little on the subject, I requested her to tell my uncle what I had told her. She accordingly did so. For some time after, I was afraid to meet my uncle alone, lest he should mention the subject to me. Time passed on, and he took no notice of it. This gave me much pain." The reserve of his excellent relative, every one will be prepared to believe, arose from no want of interest in him, or in the all-important work to which he seemed to be feeling his way, but from prudential considerations, which all can at once understand and appreciate. Mr M'Rae says, "He sometimes mentioned to a pious lady in my house, who took a deep interest in him, that he would like to be a minister and a missionary to the heathen. Still I did not, as I thought, see in him, at that time, true decision, either as to Christian character or as to the course which he meant to pursue in future life." The desires which

he had, arose, no doubt, from the influence of early training; but they do not seem to have been connected, when they were first expressed, with any very clear knowledge or deep experience of personal religion. The great change, though begun, was not fully wrought.

His stay at Lathones was curtailed by an event which he thus describes:—"At this time, my father was looking out for a situation for me in Montrose. At last he obtained one with Mr James Anderson, clothier. He accordingly requested my uncle to send me to Montrose as soon as possible. When I got the message from my father, my countenance fell, and I was resolved not to go. However, I was advised and prevailed upon to go. The night previous to my setting out, my uncle called me up to his study, and asked me to tell him my mind freely upon the subject which was uppermost in it. This was, indeed, a very serious meeting to me, and far from a *dry* one. He said to me, that before I could be a minister, there were many difficulties to encounter, and that, if he were in my place, he would accept of the situation at Montrose, and leave all the rest to Providence. I agreed to do so. I was thirteen years and a-half old when I went to Montrose. Though I was unwilling to go, because I thought it might interfere with my purpose to become a minister, I soon began to like the place, and the longer I stayed the more I liked it. My master and his sister, who kept his house, were both very kind to

me." It is gratifying to know, that, after the lapse of between twenty and thirty years, Mr Anderson still remembers him with pleasure. He describes him as "most attentive to every duty as a servant, and as consistent and exemplary in his whole conduct." It is no small evidence of the precocity of his Christian character, that one who knew him so well, and had so many opportunities of seeing him in every variety of situation, should speak of him as, at this time, "twenty years in advance of his actual age in religious knowledge." Mr Anderson mentions another fact regarding him, which is well deserving of notice:—"He always associated with those whose companionship was likely to be useful to him." Mr Moir himself supplies some interesting illustrations of this:—"When here, I joined the Temperance Society. I took a very active part in it, and was chosen president of the juvenile branch. Sometimes I went the length of addressing a temperance meeting. I generally got on pretty well, but once, to my astonishment, I found myself standing before my audience motionless, and, what was far more unpleasant, speechless. When here, too, I was the means of forming a small prayer meeting. Six or seven of us attended this meeting. We were all between thirteen and sixteen years of age. At first we met in a weaver's shop near the Lochside. Mrs Norrie, a pious widow, afterwards hearing of our meeting, invited us to hold it in her house, and gave us her best room for the purpose. Here we met every

Tuesday evening at eight o'clock, and generally remained together till about ten. Often do I look back upon these meetings with peculiar delight. Our hearts seemed to beat in unison. We conducted ourselves with the utmost decorum. The order of the meeting was the following:—We first sang a psalm or hymn, then read a chapter; after that, poured out our hearts to God in prayer; we then made, as we were able, some remarks upon the chapter which had been read; some one then closed the meeting by prayer and praise. When I think of that meeting, the names of a Baird, a Wylie, a Spence, and a Johnstone suggest themselves to me. They will always be dear to me as my fellow-travellers when I was setting out on my Zion-wards journey. Some time after the prayer meeting was begun, we agreed to give half-an-hour each week for the consideration of the claims of the heathen. This led us to connect ourselves with a penny a-week society for the spread of the gospel. The money collected by this society was voted quarterly to various religious institutions."

Another of the engagements in which he took a deep interest when he was in Montrose, was the visitation of the sick. His excellent father gives the following account of one of those who thus shared his attentions—an aged female, with whom he met for the first time when he was collecting materials for this volume:—"I called on J. C——, whom my son had often visited when he was a lad in Montrose. She

had been bed-ridden these thirty-five years. She is a remarkable pattern of Christian patience. When I entered her neat little room, I found her lying on her bed, which was hung round with card-racks, filled with favourite tracts and letters, and a table with a number of books upon it standing by her bed-side. I asked her if she knew who was calling on her. She said she did not. I then asked if she remembered David Moir. Immediately she burst into tears, and said, 'I shall never forget him. Are you his father?' She then proceeded to tell me about the prayer meetings and other things that he was engaged in when he was in Montrose." He had called to see her a few years ago, when his parting advice to her was, to remember the words of the Saviour, "These things have I spoken to you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

There can be no doubt that the relish for good things which he so early manifested, took its rise at a still earlier period in life. Parental instruction and example, and the worship of God in the family and in the sanctuary, tended to form those views and habits which thus developed themselves; while prayer meetings and Sabbath schools, so intimately connected with all the recollections and associations of his earliest days, could not fail to exert a powerful influence in the formation of character, and in the choice of companions and engagements. Mr

Moir, sen., says, "A prayer meeting was held on the Sabbath mornings, in my house, principally for the workpeople at the flax manufactory, of which I was the manager; and six neighbouring families agreed, at one time, to hold a prayer meeting alternately in each other's houses, on the Sabbath evenings. We had also a Sabbath evening school, conducted by myself and another alternately, and afterwards one on a larger scale, held in a school-house at some little distance. My family enjoyed all these means of religious instruction and improvement."

It is pleasing to know, that when he went to Montrose, our young friend at once placed himself under Sabbath school instruction. Mr Baird, who has been already referred to as one of his early associates, says, "I first became acquainted with him at Lochside Sabbath school, taught at that time by the excellent Mr Scott, now also deceased. He took great delight in attending the school, and seemed to relish very much the instruction which he received there. The prayer meeting, with which we were both connected, was conducted chiefly by him; and it was continued for some years after he left Montrose."

In Montrose he usually attended the ministry of the Rev. Adam Lillie, now the Rev. Dr Lillie of Toronto. As he occasionally went home, however, to spend the Sabbath, he then went with the rest of the family to the United Secession Church at Muirton, where his father had been for some years an elder. Painful misundertandings at Sauchieburn

had led him and his family, several years before, to withdraw from the church there. After for a time going to Montrose to attend public worship, they connected themselves with the congregation at Muirton, which was within a more convenient distance than any other place which they could attend. This led our young friend, when he determined on making a public profession of religion, to make application to the congregation at Muirton. He gives the following account of this important step:—"I was sixteen years of age when I was allowed church privileges. This is a period when we should be much at a throne of grace, that our heavenly Father may open our eyes to enable us to see the way that he has pointed out to us in his word. The body of Christians with which our parents and friends may be connected, naturally claims our respect; but, in a matter so important, we must be guided for ourselves by the law and the testimony. Although there are many things in the Secession Church with which I disagree, yet, so far as I am able to understand, it appears to me that that church is the nearest of any to the churches planted by the apostles. My minister, Mr Renwick, I esteem very highly. I hope that when he comes to die, he will have to say that he has not laboured in vain. When I joined the church, I was at Muirton on the fast day. I stayed at the manse all that night, and went to Montrose next morning. Mrs Renwick, having some errand in Brechin, went along with me to the

North-water Bridge. We got into conversation as we walked along, and I told her my mind freely on the subject of the ministry. She expressed kind sympathy with me, and, at parting, she gave me as much money as enabled me to buy a copy of the Latin Rudiments. Thus I received encouragement and assistance from a quarter that I little expected. Just at this time I became acquainted with Mr Massie, the town missionary at Montrose. Having ascertained my wishes in reference to the ministry, he kindly took me by the hand, and offered to give me a lesson in Latin every morning. I embraced the offer with all my heart." Mr Massie, now the Rev. Robert Massie of Atherstone, gives the following account of his intercourse with him:—"It was in 1833, when I was town missionary in Montrose, that I became acquainted with our departed brother. I have no recollection of the way in which we were drawn together at first. The youth 'was ruddy, and withal of a beautiful countenance, and goodly to look to.' It would seem that we regarded each other with favour for some time before our acquaintance ripened into friendship. I found some good thing in him. His aspirations for usefulness were encouraged. I placed myself in his hands for any assistance I could render to him in the prosecution of his studies. I was much pleased with the interest he took in study, and the progress he made in knowledge. Having accepted of an invitation to Ireland, I left Montrose, and our intercourse thus ceased."

It will scarcely surprise any one to learn that our young friend felt the business in which he was engaged to be somewhat irksome to him. He was far from inattentive to it,—a sense of duty making him desirous to do what was right towards his master, and constitutional ardour making him throw all his energies into every thing that he had to do with. Still he felt that he was not in his right sphere. On one occasion he went home with the intention not to return to Montrose, and it required all the persuasion which his father and mother could employ to induce him to do so. When he returned, his mother accompanied him some miles on his journey, and they parted at a large *blue stone* on the roadside, which he always regarded afterwards with deep interest, as suggestive of some most important associations and remembrances.

On the subject of his longings for the ministry, he says, "Having often written my parents upon this subject, and with little or no effect, I thought of writing to my uncle at Lathones to tell him my mind and to ask his advice. I received a favourable answer from him." That answer is so excellent that we give it at length:—

"With regard to your request for my advice regarding the chief subject of your letter, I am at a loss what to say. Far be it from me to throw any obstacle in your way, or in the way of any other young man, whose heart seems to be set on the work of the holy ministry; but that there are

difficulties in your case, cannot be disguised, and difficulties too which cannot be easily got over. Were I not to apprise you of these, especially when you ask me as a friend for my advice, I would neither be acting as your friend, nor as a friend to truth. You seem to be fully aware of one difficulty in your way, namely, the want of pecuniary means —this is no doubt one obstacle, but it is perhaps the least, and it might be got over in your case, as it has been in the case of others, whose circumstances have been no better than your own; I, myself, am an instance. But I am sure you must admit, if you have seriously thought on the subject, that something else is necessary for the work of the ministry in him who wishes to engage in it, than a serious turn of mind or favourable pecuniary circumstances. He may have these, and yet he may not have those qualifications requisite for being a minister. A minister must be a man who is apt to teach, and having his mind furnished with such stores of information as to be qualified to teach others. Now, this can only be obtained by a long and arduous course of study. He must, for instance, study those languages in which the Scriptures were originally written, in order to be regarded by the church as qualified to teach in the church, and he must call in the aid of human learning in all its branches, that he may be able to arrange his thoughts, and to clothe these in such language as to make himself be understood by his hearers, and useful to them.

You will observe that I do not mean to say that these things are necessary for every Christian, but *necessary to every Christian minister.* Neither do I mean to say that mere human learning is sufficient to make a minister of Jesus Christ. He must himself know the truth, and feel the saving influence of it upon his own heart, if he would recommend it with effect to others; but at the same time we can easily suppose that a person may be a Christian, and a most exemplary man for his piety, and yet may not be qualified to be a minister. Now, with regard to yourself, I have reason to believe in charity that you love the truth, and that, from what you may have experienced of the grace of God upon your own heart, you may wish to be employed in leading others to Christ; but whilst all this may be the case, you may at the same time be greatly deficient as to the necessary qualifications to be a minister, or a teacher in the church. This ought to be a matter of serious consideration, before you form a resolution to direct your thoughts in that way. You should therefore think with yourself, if the great Head of the Church has furnished you with those endowments of mind by which you can readily acquire knowledge, and by which you can communicate knowledge to others—whether or not you have a facility of acquiring language, and of understanding it with grammatical accuracy—whether or not you have a taste for reading, and an increasing desire to obtain knowledge from the

perusal of works distinguished for their learning and clear illustration of the doctrinal and practical truths of revelation. Had you been all along thinking of being a minister, you should have been employing as much time as you could possibly command in studying Latin, as you cannot get forward one step without this. You should also have been doing something to other branches of learning according as you found time at your leisure hours. You will easily see that I do not, by these remarks, mean to dissuade you from the prosecution of the object which you seem to have at heart; I only wish to lay open before you the difficulties, that you may think seriously on the subject; and, when you have done this, I should like you to write me and tell me candidly the state of your mind; and, above all things, seek the direction of the Spirit of God in all your deliberations on this and other matters. Should you come to the decision of pursuing business, as you have begun, you may be very useful as a private Christian, in advancing the interests of Christ's kingdom by your exertions and by your example. Should you, on the other hand, still continue to be of your present mind with regard to the work of the ministry, you must lay your account with at least eleven or twelve years' study, before you can be licensed to preach the gospel in the Church. It is true that a great part of that time would be occupied in teaching a school or in private families. I taught in this way for about twelve years before I

became a preacher, and many a time I thought that I should have directed my mind to something else, in consequence of the difficulties with which I had to contend."

Mr Moir says, "My uncle having requested me to write to him again, and to give him my reasons for wishing to be a minister, I sent a long letter to him within a few days. He again wrote to me, intimating that he would be in Aberdeen in a few weeks, and that he would see me on his way back, and ascertain what progress I had made in Latin. He also told me, that, if I satisfied him, he would take me with him to Lathones for a time, that I might pursue my studies under his care. By this intimation my mind was lifted up with joy on the one hand, and filled with anxiety on the other. The prospect of getting forward was very pleasant, but the idea of being thrown back was very mortifying. When a letter came from my uncle, I was all anxiety till I knew its contents. I was at my father's shortly after the first letter came from him. My parents told me that they would not oppose my being a minister, but that they did not see how it was in their power to do anything in furthering my views. Day after day with heavy wheel passed away, till the time arrived when my uncle was to come. Having met, he asked me a few questions, and at once agreed to take me with him when he returned to Lathones, in about three weeks. Thus far I saw clearly before me, but there was gloom in the distance. My apprenticeship

at Montrose had not yet expired. My uncle wished me to ask my master if he would release me. I did so, and obtained his consent. I went with my uncle, and was eleven months under his kind care."

There can be no doubt, that on this occasion, as on a former occasion, his uncle's instructions were of the greatest value to him. It is pleasing to know the estimate which he formed of them after the lapse of more than twenty years. When in Mr M'Rae's house in Glasgow, about six months before his death, he wrote in Miss M'Rae's album the following beautiful sentences:—"The place of your birth and the season of your infant days are still fresh on the tablet of my memory, as if only engraved yesterday. I feel as if I stood in a nearer relation to you than a cousin, for your home was long my home, and your parents acted towards me as if I had been their son. My first desire to enter the ministry was fostered by your beloved father. As a student, as a catechist in Jamaica, as a preacher of the gospel, and as superintendent of the Edinburgh City Mission, I owe much to your esteemed parents. Long may you enjoy their consistent example, their affectionate counsel, and their earnest prayers. Especially, may you enjoy fellowship with Him who has led and blessed us hitherto; and may we ultimately meet in heaven, in that better home where all is peace, where the smile of our heavenly Father is ever possessed, where fellowship with Jesus, our Elder Brother, is for ever enjoyed, and where companionship with the

purest, happiest, and noblest spirits shall be commensurate with eternity."

He returned home, but it was only to enter on new and more arduous labours. He says, "I was not long at home till the neighbours requested me to begin a school. Some of them offered to assist me in obtaining school furniture. I at last agreed to comply with their request. My parents having a small house adjoining their own, allowed me the use of it for my school. They also provided the greater part of my school furniture, and allowed me to keep all the money that I gained. I was thus enabled to save as much as permitted me to go to college. But having both a day and evening school, I did not make much progress in my own education. Mr Renwick kindly assisted me when I was able to go to him, but I was far behind when I went to college. I had to labour hard to keep up with my scholars, but my school did me a great deal of good. I gathered thirty-six scholars into my day school, and seventeen into my evening school. I was seventeen years and a-half old when I commenced teaching."

The young schoolmaster, inexperienced, and but slenderly equipped for his work, as he must have been, was no novice as a teacher. Two or three times, in the course of his life, he was called by providence to engage in the work upon which he now entered for the first time, and he always did so in a way which showed how fully he could exemplify every part of the apostle's admonition,—"Having

then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy; or ministry, let us wait on our ministering; or he that teacheth, on teaching." Among those who knew him, indeed, it was sometimes a matter of observation, that it would be difficult to say whether he was most at home or most efficient in teaching or in preaching—his energies being all given to each service whenever he was called to it, and given with a zeal and an ardour, a heartiness and an earnestness, which could not fail, with the blessing of God, to ensure success.

CHAPTER III.

College Life and Missionary Longings.

THE resolution to go to college had taken a firm hold of our young friend's mind. Obstacles had been removed, one after another, and so removed, that the interposition of Divine providence was abundantly manifest in opening up a way which seemed at one time entirely closed. It was the wish of his parents, who, owing to unforeseen difficulties in which they had been involved several years before, were unable to take upon themselves the expense of supporting him at college, to obtain a bursary for him at Aberdeen. They failed in doing so, though the application which they made for it, through the medium of a neighbouring gentleman who knew them well, and took a kind interest in their family, led to a bursary being got at Aberdeen for a younger brother, who prosecuted his studies there with distinguished honour some years afterwards. The University of St Andrews, probably from its nearness to Lathones, where his uncle lived and laboured,

was eventually selected as the place of his studies. That kind and faithful friend, not long after he entered the University, had the pleasure of procuring a bursary for him there, from the late Robert Ferguson, Esq., of Raith, M.P. This greatly smoothed his way, and relieved him and his parents of many anxieties.

It was in October 1835 that he went to St Andrews. His first impressions, and some of his subsequent experiences, are very fully recorded by himself:—"When I entered the ancient city of St Andrews, I felt transported at the prospect of getting forward. Its silent streets—its time-worn towers, with the ivy creeping around them, and the rooks, with playful wings, flocking about them—and its mouldering ruins, telling many a tale of bygone days, presented to my view the very abode of learned sages. When I entered the class-room, I thought, —here is the workshop of the scholar. I allowed myself to be too much awed by these external things. The very idea of being called upon to read a portion of Latin or Greek to a learned professor, in the presence of my fellow-students, almost overwhelmed me. When I had first to read in Xenophon, my knowledge of the letters was not very perfect, and I was quite unable to translate what I tried to read. This so affected me, that I sometimes fainted. By hard study, however, I was not very long in getting over my difficulties."

It may be necessary to state, that, while with

characteristic modesty and humility, he refers to his appearances in the class-room, as appearances of which, in many respects, he felt ashamed—leading those who read his words, if they take them in their full and literal import, to imagine that his deficiencies were very great, and his attainments very slender—his professors and fellow-students formed a very different estimate of him. To classical, mathematical, and ethical studies, he gave assiduous attention. His uncle, who had excellent opportunities of knowing the course which he pursued, and the estimation in which he was held, says, "He was a distinguished student, and was highly esteemed, both by his fellow-students and the professors."

During one of his sessions at college, the Rev. W. H. Gray, of Lady Yester's Church, Edinburgh, was a fellow-student and fellow-lodger with him. They had not met for a number of years after parting at college; but soon after his decease, Mr Gray expressed, in the following letter, the sentiments of esteem and affection which he entertained towards him:—

"My dear Mrs Moir,—I sincerely sympathize with you in the loss you have sustained. I regret exceedingly that I was not able to renew my acquaintance with Mr Moir as I could have wished, during his short residence in Edinburgh. I remember well the session during which he and I lodged together. It was my first at college. He was much older than I was; and I was very much in-

debted to him for a Christian example, and excellent, sensible advice. What struck me particularly in regard to him, was his quiet, gentle, unoffending character. But this sometimes led those that did not know him very well, to overlook his abilities, which were very good.

There never was anything more regular than his life in those days. He studied regularly, and rather hard; but as, at that very period, he was shaping his future career, his thoughts were a good deal occupied with ministerial and missionary prospects.

He had a great deal of influence over me, for this reason that he never allowed his professions to go beyond his practice. In his private devotions he was thoroughly regular, in his judgments of others he was very charitable, and in every thing most careful not to hurt the feelings of his neighbours. I assure you I have always considered it a great blessing to myself that, during the first year of my University course, I had Mr Moir for my companion.—I am, my dear Mrs Moir, yours very truly, W. H. GRAY."

The Rev. Dr George Cook, the then Professor of Moral Philosophy, appended to an essay which Mr Moir wrote, on the Immortality of the Soul, the following pleasing testimony:—"I have been much pleased with this essay. The subject is exceedingly well discussed, and its vast importance justly and strongly urged. The various arguments are clearly illustrated and correctly estimated. The

commencement of the discourse might be somewhat compressed, and there are a few expressions which might be made more perspicuous; but the whole is very creditable to the writer; and I have much satisfaction in expressing how much I have been satisfied with all his appearances and exercises in the class, and in thus conveying to him my best wishes for his future success and respectability in life.—GEORGE COOK."

A few extracts from letters to his parents at this time, will explain his simple and regular mode of life, as well as the affection for home, and the still more ardent affection for God and God's cause, which always animated his heart.

In October 1835, soon after going to St Andrews, he says, "I am to begin to my classes to-morrow. I intend to breakfast at half-past nine, to dine at three, and to take tea at seven. We enter Mr Alexander's class (the Greek professor) at eight in the morning; Dr Gillespie's (the Latin professor) at ten; Mr Alexander's again at eleven, and Dr Gillespie's again at one. We are just one hour in at a time. The classes are over for the day by two; and we have all the afternoon and evening for private study. I am thinking of competing for a bursary, but I have not quite made up my mind to do so. If I compete and gain, there is an advantage; if I compete and lose, I am no worse off than at present; while, if I do not compete, I can have no chance of gaining."

In March 1836, he says, "It is with delight that I again take up my pen to write a few lines to you. I received your letter in the beginning of this week. News from home always delights me. You mention in your letter, that a number of individuals in your neighbourhood have been laid low by the hand of death. The King of terrors is busy in this city at present. Is not this a loud call to us to have our loins girt up and our lamps burning? What is our life? We are rapidly going down the stream, and must soon be launched into the ocean of eternity. I was at Lathones last Sabbath, and heard my uncle preach an excellent sermon on the words, 'Can ye not discern the signs of the times?' He dwelt chiefly on the extension of the Redeemer's kingdom in heathen lands. I think, if my uncle had not been settled in life as he is, he would have gone out to proclaim the glad tidings of salvation to the perishing Gentiles; he seems to have their interest much at heart."

In January 1837, he says, "The oftener I visit home I feel the more attached to it, and there is always a degree of uneasiness in my mind for some time after I leave it. After parting with you, I got to Arbroath about seven in the evening, and reached Dundee at four next afternoon. I was just a minute too late for the last boat, and was obliged to remain all night in Dundee. I went to Mr Gilfillan's, where I was kindly received. I did not feel myself well next morning, but I summoned up courage

and crossed the ferry. I had not walked half a mile when I was interrupted by a severe bleeding at the nose. It lasted nearly an hour; and a good part of the time I stood out of doors. Being at last observed, I was taken into a house by the road-side, and treated there with every attention. I have not been at all well since I came here; but I think I am better now. I was at Lathones last Saturday. There is to be a soiree there on this day fortnight, and I have to speak at it on the advantages of affliction. My uncle and Mr M'Gavin of Dundee are appointed by the Cupar presbytery to visit the various congregations composing the presbytery, to call their attention to the subject of missions. I hope the time will soon come, when every one professing Christ's name will be more anxious than another to throw his mite into the missionary treasury."

He usually attended, when in St Andrews, at the United Presbyterian Chapel, then under the ministry of the Rev. Thomas Aitken. On the Sunday evenings, however, he went to the Independent Chapel, where he enjoyed the ministry of the Rev. William Lothian, and where he formed an acquaintance with the family of Mr and Mrs James Reid, with which he afterwards became intimately connected by marriage.

The family to which he was thus introduced, enjoyed the high privilege of parental training of the very best kind; and it may be permitted to the

writer of these pages here to record the reverence with which he cherishes the memory of parents, who in their lovely lives have left an inheritance to their children more precious than gold or silver.

During the summer recesses, extending, as in the other Scotch Universities, over six or seven months, he diligently prosecuted his work as a schoolmaster, having now removed his school to Luthermuir, not very far from the place where it was kept before. Busily and energetically did he toil during the summer, that he might acquire the necessary pecuniary means for supporting himself at college during the winter, and that he might fit himself for passing through his various classes with comfort and credit. A list of scholars attending Luthermuir school, in May 1836, numbering sixty-eight, shows that in that school he had a pretty extensive sphere of usefulness.

The great cause of Christian missions, it will be abundantly manifest, from several statements which have been already made, occupied a very prominent place in his heart. God was now opening up a way for carrying into effect the strong desire which he had long cherished to devote himself to that cause. How this was accomplished he has told very clearly and fully in a paper written in Jamaica, and intended to be sent, but, as he expresses it, "never sent," to the "Eastern Committee of the Jamaica Missionary Presbytery:"—

"Amid much struggling and many hardships, I

commenced a course of studies, as a necessary and preparatory step for becoming a public servant of Jesus Christ, and particularly for taking up the high and noble vocation of the missionary. The mission field became daily more inviting and interesting; and the heathen and the few missionaries became louder, and plainer, and stronger in their demands for more labourers. In the third year of my college curriculum, I became impatient to be employed in the service of the Redeemer in a foreign land; but I, at the same time, felt that I was far deficient for the proper discharge of the missionary's work. After looking at the necessitous condition of the heathen, and the long, and very little improved interims of the Divinity Hall's meetings, I resolved upon giving myself up to the London Missionary Society, for the purpose of devoting my whole time in preparing for the missionary work. But before carrying my resolution into execution, I looked at the matter cautiously, and desired to be guided by the will of Heaven. I also asked the counsel of my uncle, the Rev. Mr M'Rae, and other friends, who manifested no little anxiety for the promotion of Christianity among the benighted and neglected heathen, and who were also deeply interested in my own welfare. At this time there was an advertisement in the *Scotsman* newspaper for a teacher and catechist for Goshen, Jamaica, the station under the superintendence of the Rev. William Jameson. My uncle advised me to think of the above sphere, and he also stated that

he would be more favourable to my going out as a missionary, under the wing of our own Church, than under the superintendence of the London Missionary Society.

After deliberation, entered into by prayer for heavenly direction, I asked my uncle to ascertain particulars respecting the above situation, and also to inquire what provision was to be made for the prosecuting of my studies. Immediately a list of queries was sent me, along with a full and particular account of matters regarding the qualifications and duties the teacher and catechist would require to possess and perform. In reference to my studies, Mr Fyfe, in name of the directors of the Rose Street Missionary Society, Edinburgh, in his letter to my uncle, stated that 'it would of course be understood, that during the period of the engagement, the teacher would be at liberty to prosecute his studies for license in such a way as the presbytery should appoint; and, for learning *practically* how to be a missionary, I can hardly conceive a better opportunity. I think I have said enough to enable your young friend to decide whether he should make an offer of his services; and while, of course, I can say nothing about his success, I am confident I may say, that his connexion with, and recommendation by you, will weigh very strongly in his favour. May the Lord guide him and guide us! and as soon as he decides, I shall be most happy to hear from you.'

I answered the queries; and to the one asking

my motives and prospects in offering myself as a catechist, I returned the following reply:—'I consider this to be the most important question. I hope I weighed the matter seriously, solemnly, and prayerfully, before I made offer of myself as a catechist for Jamaica. I trust my motives are neither mercenary nor selfish, but purely the good of souls, the advancement of the Redeemer's kingdom, and the glory of God. Should I go to Jamaica, I intend to prosecute my studies for license, and when the term of engagement is expired, to become a missionary.'

Soon after the above correspondence, I was requested to attend a full meeting of the board of directors, to be examined as to my qualifications for the mission contemplated. The directors expressed their preference in my favour; but as they could not inform me, whether or not I would be cordially received as one of the Synod's licentiates, should I be obliged to return to my native land, after receiving license from the Jamaica Missionary Presbytery, I deferred making a full agreement until I saw my way clearer in reference to this important matter.

About this time the Synod met in Edinburgh, and I requested the Rev. John M'Gilchrist to bring the matter before the court; which he did. The leading members of Synod seemed favourable to the measure, and among those who expressed an opinion on the subject, only one refused to sanction such proceedings. The members of court, however, were exceedingly chary in expressing their opinion; and

indeed, they were so cautious, lest loose reins should be thrown, that they refused to give this subject a place in their minutes, and they were also willing to say little respecting it, until longer in deliberation. It was, however, stated, that an individual returning home as a licentiate of the Jamaica Missionary Presbytery would receive every encouragement; and by this public declaration, as well as by private recommendation, I at once agreed to embark on the missionary cause."

On the occasion of his application for the situation of catechist, referred to by himself in the preceding extract, he received the following testimonial from the Rev. Thomas Aitken, minister of the United Secession Church at St Andrews:—

"ST ANDREWS, *April* 16, 1835.—These certify that the bearer, Mr David Moir, is a member of the United Secession Church, in full communion, and is now about to leave this place with an excellent moral character, having finished his attendance on his third session at college. I regard Mr Moir as a young man of very superior talents, high moral and Christian principle, and of decidedly sincere and humble piety. He has conducted himself during the whole time of his stay here, while pursuing his studies at the Saint Andrew's University, in such a manner as to secure the approbation and esteem of all who knew him. As he intends, I believe, to proceed to Jamaica as a catechist, under the superintendence of the U. S. Church, if his offer of

himself to the missionary work be accepted by the directors, I beg leave to state, that I consider him peculiarly well qualified for this service. He is well informed, of engaging manners, and placid temper. He possesses an able faculty of fluently and impressively addressing a public audience. He has evinced his sincerity in the Redeemer's cause, by taking a leading part in public and private prayer meetings, and other religious exercises, wherever his lot has been cast; and this too on occasions when a decidedly religious profession could not be maintained, without resisting the current of prevailing opinions. He has taken a warm interest in the missionary societies of this place; he is well acquainted with the best systems of teaching; he is skilled in psalmody, and has from his childhood known the Holy Scriptures. He is of an active spirit, and of a healthy constitution, and has especially distinguished himself by his assiduity and diligence in his academical studies. I believe it is love to Christ that constrains him to take this important step; as he must thereby sacrifice promising views of worldly advancement, and tear asunder many tender ties of relationship and love. If accepted by the committee, I have the fullest confidence that they will have much satisfaction in their choice; as I know of no young man that I could more conscientiously recommend to the directors, for this honourable and arduous sphere of duty.—Certified by THOMAS AITKEN, Minister."

Mr Moir, senior, says, "It was a heavy trial to my dear wife and myself, when my son determined to go to Jamaica. We received many kind letters from friends connected with the Rose Street Church, Edinburgh, sympathizing with us under our anxieties, and telling us that what we felt was the feeling which was natural to parents in such circumstances, but that, in due time, Christian feelings would obtain the ascendency. We were enabled at last to give him to the service to which God had called him. Before he left home, a great number of friends called to see him, to bid him farewell, and to engage to seek from God the grace and strength which he needed in his great work. His dear mother and I accompanied him when he left, as far as Montrose. When he took his seat on the top of the coach, his mother had to be supported, or she would have fallen in the street. The last words that he uttered were, 'Remember twelve o'clock!'—an hour which he and we, and many other friends, had agreed to keep sacred every day for private prayer. He continued waving his handkerchief till the coach was out of sight. When I think of the two now, I cannot but rejoice that mother and son have met in that happy world, where they are both waving the palm of victory, and where there are no fainting mothers and no weeping sons."

CHAPTER IV.

Voyage to Jamaica and Missionary Labour.

It was on the 1st of September 1838, that Mr Moir embarked at Greenock, on board the "Cherokee," for Jamaica. In letters to his parents and other friends, he gave a very full account of his voyage, of his first impressions on landing, and of the various engagements to which he was called immediately on his arrival.

Addressing his father and mother, "Off Kingston, 15th October 1838," he says, "Our passage has been very favourable. It was a little squally at times, but never what might be called stormy. We have sailed at the rate of eight, nine, and sometimes ten knots an hour. I was sick three days, about the commencement of the voyage, and was then confined to the cabin. When I got upon the deck after this confinement below, I was astonished at the progress we had made. On the evening before I took ill, we were off the Isle of Islay, now we were bounding over the mighty Atlantic. We have

seen nothing very remarkable in the great deep. Porpoises, flying-fish, gulls, hawks, a shark, and a grampus, have given a little animation to the otherwise dull scene. I spent my time very agreeably, and I trust profitably. I have read a good deal, written a little, and conversed now and then with my fellow-passengers. The first day I got upon deck, after my sickness, we were all much alarmed by a cry of fire. It was first discovered by the carpenter. On the alarm being given, both passengers and crew were upon deck in a moment. The smoke proceeded from the hold. The captain hastily descended, called for water, and cried out, 'Smother it, smother it.' Water was brought, the spare sails were taken out, and the fire was discovered and extinguished. It turned out, that a candle had been taken into the hold, and had, through carelessness, ignited one of the sails. Had it not been discovered when it was, our barque might very soon have been in flames. We passed the Azores, or Western Islands, on the 17th of September. We were within thirty miles of them, but, it being midnight when we passed, we did not see any of them. We saw land on the 6th of October; Guadaloupe and Montserrat were distinctly seen as we entered the Caribbean Sea. We were ten miles from the former island, and only four from the latter. On the 10th of October, we saw Hayti; the high lands of St Louis were very grand. I preached regularly every Sabbath. I asked the

captain if he would allow me; and he was quite willing. All attended, and were very attentive. I was called the minister, and never got any other name. My church was in the steerage the first Sabbath. I took my stand at the entrance, and had to hold by the stair that leads down to it with one hand, and by a hammock with the other, to keep myself steady. I was better accommodated the four following Sabbaths. An awning was spread over the deck, and I had my church under it. It is indeed a solemn and an elevating employment to worship God while floating on the mighty deep. I have conversed with all on board. The —— entered one night very freely into conversation with me. He expressed the hope that I had felt myself comfortable, and said he hoped I would pardon him for swearing. I told him I had been quite comfortable as to outward circumstances, but, I added, to be candid with you, your swearing is the only thing that has made me uncomfortable. He appeared much put out, made many apologies, and improved a good deal afterwards. Jamaica was distinctly seen on the 13th of October, at five in the morning. As the day advanced we got nearer and nearer, and I was much struck with the picturesque appearance of the island. The palm and cocoa-nut trees are very beautiful. The hills are covered with brushwood, with here and there a few lofty trees. We dropped anchor at twenty minutes to four, at the place which I have dated

my letter from, and at five I set my feet on the shores of Jamaica. I made my way through the streets of Kingston as well as I could; but while I proceeded, I was filled with astonishment. What strange clattering and chattering I heard! I met with large numbers of blacks and browns, and from them I got now and then the salutation, 'Good massa,' accompanied with a profound bow."

In another letter addressed to his parents from "Goshen, St Ann's, 6th November 1838," he says: "I remained in the ship about a week after reaching the harbour. I intended going round to Goshen with what is called a drogger, but it was very well that I did not, as the drogger turned out to be leaky. Mr Jameson came to Kingston for me. We were both so overpowered when we met, that we could scarcely speak for some time. We set off on horseback to Spanish Town, stayed there all night, and reached Goshen on the evening of the second day. I was much delighted with the appearance of the country. The fields were as green as those in Scotland when I left. The road-sides were thickly planted with orange trees, heavily laden with the golden fruit. Palm and cocoa-nut trees diversified and beautified the scene. The country is very hilly, at least the part we went through. We crossed one or two large rivers. We saw some negro villages in the distance. They seem to be in the most confined and retired places. We met a great many negroes going to market. Some of them were the people of

Mr Cowan, another missionary. Mr Jameson told them who I was. They eyed me from head to feet, and then said, 'He's a pretty young buckra.' Mr Jameson is a true missionary. He spoke kindly and faithfully to those that we met. We at last reached Lucky Hill Pen, Mr Jameson's house, and I was most kindly received by Mrs Jameson. I occupy one of the upper rooms. The school-house is only a few paces from the house. The church is three miles distant. We went there on Sabbath. It is always a busy day. We meet about nine in the morning. Mr Jameson goes up to the pulpit, and repeats a psalm or hymn, all present repeating it after him, line after line. We then sing and pray. When the devotional exercises are over, the whole congregation is divided into classes. Some read the Bible; a good many read the New Testament. A great number are only learning to read. The beginners go outside, and are taught under the shade of a large tree. When the class exercises are over, all assemble again in the church. Mr Jameson now goes up to the pulpit, and commences an examination. After a short interval, he preaches a sermon. The public services being over, he next examines, in private, those who are candidates for church membership. We are in church from nine in the morning to four in the afternoon. The swarthy audience had a very strange appearance to me. It was, indeed, affecting to see the young trying to lisp their Maker's praise. The accuracy with which they answered the ques-

tions put to them was amazing. I addressed a few words to the congregation. On Monday I went to the school. Mr Jameson has great credit by his pupils. I am now the master of the school, and it may not be amiss to give you an outline of the plan which I pursue. We assemble at nine in the morning. Those who write are then set to work, and the rest are requested to look over their spellings. When the spellings have been said and the writing is over, we have devotional exercises. Then the hands, faces, feet, and clothes are all examined. After this, the school is again divided into classes. After I hear their lessons, we have dinner—all marching out to it in regular order, and singing as they go. The exercises of the afternoon are more general, and are conducted according to the infant school system. We dismiss about three in the afternoon. I teach four days a-week. On Friday and Saturday I visit and catechise those to whom I can get access. I have been in several negro huts; they seem to me very comfortable. I have been quite well since I came. There is a great deal of work to be done here. We are going to take up several new stations. We were somewhat at a loss for a place to meet with the children in on Sabbath. Meeting under the tree was attended with two evils: we were sometimes interrupted by rain, and at other times oppressed by heat. We determined on erecting a shed. Mr Jameson told the people on Sabbath what our intention was, and asked some volunteers to come and help us.

Saturday morning was appointed for the purpose. Ten or eleven grown-up people and about forty children came. All set to work,—some to cut posts, some to make holes for them, some to carry the wood, some to cut grass for thatch. We took the superintendence of the whole, and went about the work like men who were quite accustomed to it."

In a letter to Miss Thomson, St Andrews, dated "Lucky Hill Pen, June 1840," he gives, in answer to her inquiries, various interesting particulars regarding his proceedings and the circumstances of the country:

"As you ask me a number of questions, I shall endeavour to reply as I best can, expecting you to follow a similar course.

"1st. You ask, 'What kind of houses have you?' At the outset, I would reply that they are very varied as to their capacity, grandeur, and expense. In the days of slavery, the incomparable distinction between the proudly ornamented abodes of tyrants, and the shaded hovels of their degraded vassals, must have been clearly seen by the least observant. There is such a distinction still to be traced; but since the negro raised his head, there is a visible change on the external appearance and internal neatness of his tabernacle. You will likely see a drawing of the Pen House, so that I need not describe it; and as to directing your attention to the proprietors' houses, it would be a needless task, as such resemble gentlemen's seats at home, with this exception, that the former are shingled, and have

beds, tables, chairs, and sofas as their principal furnishings. Let us look at the negro's habitation. It stands like your rudely raised shed, having for its walls wattling, oftener unplastered than plastered. Its roof is covered with the tall guinea-grass, or our mountain thatch, which is made to reach almost to the ground. It is nearly choked up with the fast-growing and widely-spreading shrubs. As to the inside of the dwelling, there is plainness, and the absence of all that is gaudy. A mat, woven with the bark of the plantain, spread upon the earthen floor, along with their blue flannel contoo, or cloak, are their bed and bedding. A table, and a few common chairs, and a bench, are the most noticeable parts of the rude dwelling's furniture; and a few English pictures, with some brittle ware, are the chief ornaments. The hut has three or four apartments, and the cooking department is carried on in one of these, and the smoke remains or removes as it best may, because for it no egress is made. I suppose you have enough on this head. Come and see us, and then you will know all about our interesting people.

"2nd. You ask me, 'What kind of home have you?' It is as comfortable as might be expected in our circumstances. We often feel ourselves strangers in a strange land. Our work, however, occupies the most of our attention, so that we have little time left for brooding over, and reflecting on matters. My dearest friend would add much to my

comfort and happiness; but in this matter I must wait God's time, which is the best.

"3rd. You ask me, 'How many scholars have you?' During last year I had nearly 400 on the list, and the average attendance was between 200, 250, and 300. This year I have upon the list upwards of 370, and the average attendance is much the same. The school, in general, is doing very well:—many are reading the Bible or the Testament, and pursuing higher branches of elementary education; and this they do with great advantage. To form a proper estimate of what we are doing, see the report which I have sent home, which will likely be published. The attendance at the Sabbath school is numerous and increasing. We have generally 300 to instruct. I thank you for your kindness in sending the little roll books, for the names of my scholars. I will endeavour to grant your desire—in a small degree, at least.

"4th. You ask me, 'How do you stand the heat?' I rejoice to have to reply to this question, that I not only stand it, but like it. But by my numerous and varied duties, by my exertions and anxieties, my whole system has been greatly reduced and relaxed. I have had many attacks of bile, and I have been thoroughly searched by this searching climate. I thought I might have required to come home before this time. At present, my medical attendant has ordered me to suspend labours for three months, and go to a distant part of the island for change of air.

"Yesterday I left my school, and it indeed was an overwhelming scene. I never was more reluctant to leave a place; but duty calls me, and I would willingly go. God has various ways in trying us; but with every trial he will increase strength and patience, and bestow abundantly the asked blessing.

"You already know a good deal about our movements and ourselves, so that, on this account, it is the less necessary for me to enter into details. The manners of the people are somewhat strange, but I now think less about them. The disposition of the negro is improving, although there is much to reform. His sluggish nature, the initiation of the coercion system, requires to be still more effectually cured. His fevered ebullition of passion is apt to confound one, but stern boldness readily subdues it. His animation delights you; and, when renewed in the spirit of his mind, he manifests all the zeal and principle of an exemplary Christian. The young are daily rising. Their progress hitherto has been great. They still, however, evince much of the waywardness of their parents—the untutored state of the Indian—the filth of their humble and degraded state—and the low sneaking which was infused into their natures by slavery, the mother of every vice. God in his glory shall appear, yea, he is appearing, and shaking terribly the strongholds of the prince of darkness; and by the mighty power of Him who spoke the universe into existence, they who have long been weakness itself have arisen, and

are now standing strong in the strength of Omnipotence.

"My best wishes be realized in your experience. Long may you enjoy health and happiness. Bright be your prospects of the eternal world, and secure be your room in our Father's blessed abode. Compliments to all friends. At present, adieu."

In another letter to his parents, dated "Lucky Hill Pen, 20th July 1839," he says, "Your last letter was indeed the messenger of sad tidings. Death has visited you. George must have been an interesting boy. He is no more yours. I trust we shall all meet him in heaven. We are still sojourners in a strange land, and have in it many sorrows; but my little brother's griefs have come to an end, and he has entered upon his rest, and it is glorious. Our ears have heard, and our eyes have witnessed sad things of late. Mrs Jameson lived, and is dead. She was taken ill on the 21st of June, and died on the 12th of this month. After she had been a fortnight ill, it was fondly hoped that she was getting better, and she was removed on a hammock to Salisbury, for change of air. She, however, gradually sunk. This has been a season of deep anxiety to all of us, and of heartfelt sorrow to Mr Jameson. We are going on much as usual. Loud and still louder calls for more work and workers, come to us every day. I have now 327 scholars on my list, and there is an average attendance of about 250. Upwards of seventy are reading the Testament now, and about 40 of these began the

letters with me. I have comparatively few in the alphabet. Many can write, and are expert at it. Religious knowledge is a very prominent part of my teaching. The Sabbath school has an average attendance of 350. We have ample encouragement for increased exertion from past success; and we are sometimes drawn into more work than we have strength for. I have reason to bless God for the measure of health that I have, though I must say I am sometimes led to tamper too much with it. I think I mentioned in my last, that I went to a station about ten miles off. There I remain two days a-week, and every third Sabbath I supply the station with sermon. This place is called Middlesex. Before I went to it, I taught at a place called Pembroke Hall. Middlesex was crying out loudly for help, and I gave up Pembroke Hall, and went to it. The station appears to be at present in a flourishing condition. In good weather the average attendance is upwards of 300. The people are exceedingly desirous that I should be settled among them. I proposed to them, that if they would find me lodgings, I would visit them two days a-week. To this all agreed cordially, and a place was soon made ready for me. Middlesex is a settlement of Scotch emigrants. They come from the neighbourhood of Elgin. There are sixteen families, and about 100 individuals, young and old. The township is situated on a very elevated part of the island, and there is not a more healthy or pleasant spot in Jamaica. Dur-

ing the day we are not oppressed by heat. The mornings and evenings are quite cool, and the nights are really cold. The settlement consists of 500 acres. Each family gets fifteen acres, and is supplied for a year with provisions, clothes, and tools. The Government supports them, and the management is vested in trustees. Their object is the improvement of the agriculture of the island. I like much to visit Middlesex. The white faces, the Scotch dialect, and the cool climate, make me almost imagine I am in good old Scotland."

In a letter to Miss Elizabeth Stevenson Reid, his future wife, whom he was very desirous at this time to persuade to join him, but who, acting under the advice of her friends, declined then to do so,—he says, under date 11th of September 1839, "On the 11th of July I received a letter from you, and it was full of good news, and seemingly the forerunner of happy days. All necessary preparations were just on the point of being made for you, when tidings from afar, sent by your respected father, charged us to forbear. Your father's letter was indeed the messenger of sad intelligence; but, in the circumstances which called it forth, it was all I could have wished. It conveyed assurances of sincere affection, and in it the sympathies of a tender-hearted friend were abundantly manifest. I have just received three letters, one from Mr Fyfe, one from Mr M'Gilchrist, and the third from my dear father. Mr M'Gilchrist's letter is full of ten-

derness, and, from what he states, he seems to have taken a deep interest in our prospects. My father's epistle must be characterized in the same way. My worthy parents take, I am sure, the kindest interests in the carrying out of our proposed plans. Mr Fyfe, for the directors, says, 'We did all we could in the circumstances, and left the matter entirely with Mr Reid.' On reviewing the matter calmly, I confess that I have come to the same conclusion with him. Without a house and furniture, or the means of procuring these, and with, perhaps, the cares of a family coming upon you, you might have been placed in very unpleasant circumstances, had you married just now."

In another letter to Miss Reid, dated "Cocoa Walk, Manchester, 9th June 1840," he mentions a serious illness with which he had been visited,—an illness which was the commencement of that long course of severe indisposition, which compelled him to leave the West Indies, and ultimately numbered him with the dead:—

"By the time this reaches, you will be anxious to hear from this side the mighty deep; and, when you open this epistle, you will be a little surprised at the place of its date. Sickness frequently visits me, and its multiplied attacks, which sometimes come with severity, have induced me to try a change of air, which, in every country, is often attended with beneficial effects. Indeed, my medical attendant advised me either to return home, or retire for

three months to some distant part of the island. Manchester was recommended, and being acquainted with Mr Paterson, at whose station I at present am, I gladly acceded to the doctor's latter proposal.

"The first two weeks I felt better of the change, but, since coming to this quarter, I have had another severe attack of bile. A doctor was twice expressly called, whose prompt and smart administration, through God's blessing, unseated the complaint in a few days. I was confined to bed one week. Constipation seems to be my disease, and so obstinate and unmanageable is it, that I require continually to be taking medicine; this but partially removes the evil, and gradually weakens the system, so that I require to take very large dozes when violent attacks come upon me.

"I have asked the doctor who has been attending me here, if I should return home. He has not given his opinion yet; but, from what he expressed privately, he evidently has no very favourable impression of my state. At present I am using every means for a restoration of health, and if our Father sees meet to bless the means, this will be accomplished. Before leaving this parish, I intend ascertaining the mind of the doctor regarding me; and according to his judgment, I will in some measure be influenced.

"I have no desire to quit the missionary field; verily, nothing would give me more pain. It may be, however, that duty may call me to leave this

island; and, as the field is the world, I am willing, yea ready, to go when and where my Master may direct me. For a considerable time past I have been unfit for exertion, and from the enfeebled state of my whole system, it is doubtful when I may be able for labour. But we are short-sighted, and, if left to ourselves, unable for anything; but He who knoweth the end from the beginning, will guide us to what will be best for ourselves, and most conducive to His own glory. Let us fervently supplicate for increasing confidence in his mercy, and we are assured that the prayer of faith will return into our bosom with a gracious answer.

"My dear Elizabeth, this world may well be termed a fining-pot, yea, a furnace seven times heated; but our Redeemer, He who knows our frame, 'sits as a refiner and purifier.' This ought to warm our hearts, and make us kiss him who causeth us to pass through the fire. In the time of health and prosperity, we become too elated with our condition and with ourselves; then are we cast into the depths of adversity, that we may bethink ourselves, and contemplate our own weakness and entire emptiness. But afflictions, when sanctified, clear our views, and produce a hallowed influence.

"In Mr Paterson's family I have been treated as a son. Such attention I never expected. More kindness could not have been shewn me. From the youngest to the eldest, there was a desire that my every want should be supplied, and every necessary

comfort afforded. How numerously attended have I been with friends,—even where I did not expect. Oh let us bless our God together, and to Him alone be the praise for all my friends, comforts, and enjoyments. The Misses Paterson arrived here in April; they seem to be healthful, cheerful, and amiable young ladies. They also appear to be interested in the mission, and, I doubt not, they will prove valuable assistants in advancing the missionary work at this station.

"I shall now give you some account of my journey and visits since I began to peregrinate. After leaving Goshen, with many pleasing and painful associations, I first visited Carron Hall. The work, as usual, is in a very flourishing state at this station. There are three schools in connexion with it, and two out-stations. The school at the principal station is numerously attended, and admirably conducted by Mr Anderson, who came to the country with Mr Buchanan. All here, as on former occasions, were prompt to show me the utmost attention.

"I next went to Port-Maria, where Mr Buchanan is situated. Very few young people are at school; but this arises from some unhallowed influence which has been used by parties unfriendly. The church, however, is not on the decline, even although there has been a very painful separation between it and Mr Simpson. In this matter the people have shown a noble spirit; yes, a spirit worthy the enlightened Christian. Deeply grieved, but earnestly

desirous to obtain him who laboured amongst them with acceptability and success, they are leaving no means untried, that he who instructed, comforted, and assisted them may be restored to that sphere where many friends sorrowed for his departure, and sigh for his return. They promise to pay debt, pay part, if not all, of Mr Simpson's salary, and already upwards of L.200 have been raised; and, in addition to all this, they promise, on condition the Society will grant their request, to pay his passage-money out. I suspect this separation has been occasioned by the interference of the Church party, and as to its being reversed, that is very doubtful, I think.

"After this, I set out for the south side of the island. We reside on the north side. The island is divided by a chain of lofty mountains, called the Blue Mountains, which run from east to west. On the north side there is an endless variety of hills, placed in the most jumbled condition; but on the south side, there is a regular series of hills running parallel with the lofty Blue Mountains. In our immediate neighbourhood all seasons are 'crop time,' or harvest; but on the south side, and in some parts of the north side, there is one particular period for harvest, or 'crop time.' The first part of my journey I was greatly fatigued; but, notwithstanding, Moses, my horse, Jenny, my mule, and John Casto, my boy, and myself, were able to travel thirty miles the first day. We tarried at an inn in 'Old Harbour' one night, and here, at wor-

ship, I met with a large company of interesting people. Schools are flourishing in this quarter also; and, around, the kingdom of our Redeemer is extending.

"The following morning we started by dawn—five—and, after a long winding path through bushes and logwood, and after losing our road four times, we reached Cocoa Walk about sunset. Here there is a little colony of agents, busily employed in the great work. At this station there are one missionary, three catechists, three female teachers, and other natives employed in some department of missionary work. There is an academy of forty brown children, and though these are boarders, yet, in the arrangements externally and internally, there is as little confusion as in your family, and this simple circumstance speaks volumes for regularity. There is also a large negro school, which is divided into male and female, each division being superintended by a teacher from home. The church is also in a flourishing state, and many of the people have arrived at a stage of very great forwardness. The Sabbath is a scene of great activity, the different classes encircling the mango trees which surround the place of worship, listening to, and profiting under, the instructions of their respective teachers, present to the mind of every one a scene truly interesting, tropical, and missionary.

"About nine miles distant is Hillside, Mr Scott's station. Here the infant church, through the unas-

suming but zealous exertions of its 'angel,' is rising to the strength of maturer years. At five A.M., at the sound of the bell, a few of the people from the surrounding properties assemble to engage in devotional exercises before entering upon the work of the day. At this station there is a school conducted by Mr Dawson, an agent employed by the Mico Institution, Kingston. It is respectably attended. In this school there is a 'Juvenile African Missionary Society,' and, in the raising of funds, the most interesting plans are adopted. Ground has been got in the immediate neighbourhood of the school, which is cultivated by the boys, and planted with Indian corn, yams, cocoas, &c., and the money raised from the produce is to be appropriated to the missionary fund. The girls also sew for it; small subscriptions from both have also been received. Here there is a juvenile prayer-meeting, which once I had the pleasure of attending; and from their warmth and simplicity in this hallowed exercise, I was made to blush on account of my own formality in that which should give full flow to the inmost recesses of the soul. My Christian friends and brethren here delighted and refreshed me much.

"Next I went to Mile-Gully, nine miles further distant. This station is conducted by Mr Aird, one of the Synod's catechists. It is a most flourishing station, and the school is well attended and well conducted. The people, like ourselves, erected by their own hands an excellent temporary school-

room. They are very fond of Mr A., and in all probability he will be their minister; and there is the prospect that they will soon be able to support him. Like their brethren at Hillside, they have their morning prayer-meeting; but, before the ringing of the bell, one of the people goes round the negro houses, sounding his 'clappers' to rouse the people; and these same kind of things are used by the police in Glasgow to sound an alarm. I was treated most kindly here.

"I next went to Mount Pleasant and Comfort, which are six miles south-west of Hillside. Here I conducted the exercises of the people one Sabbath, and was highly delighted with the interesting people at this station. It is supplied every Sabbath morning almost, by Mr Scott of Hillside, and Sabbath classes are conducted by Mr Henderson, Mico teacher at Comfort. There is a large school at Comfort, and it is divided into juvenile and infant departments. Had I room I could give you many interesting accounts of this place. Morning prayer-meetings are also held here, and they are called to them by 'shell blow,' which in former days was the sound that summoned the slave to the field. At this place I was overpowered with kindness.

"I next went to Fairfield, a Moravian station, where all departments of missionary work are flourishing. At this place there is a refuge school for female orphans; in attendance just now there are twenty-five. I must, however, forbear, as it is

getting late, and as the post leaves early to-morrow morning. When you write, ask questions, and you shall have answers as fully as I can give. There are so many things to divert the attention, that I am sometimes at a loss what to select which would prove most interesting. Oh that you were here to see all and to take part in all!"

In his records of Goshen school, he has noted many remarks made by the negroes,—some of them amusing, and some of them pleasing. Of this we have a few specimens in his journal:—

"*The idea of a Presbyterian.*—Once, when Mrs Paterson, Cocoa Walk, was hearing one of the classes there, in the lesson, the word 'presbytery' was found. The boy in whose sentence it was, was asked its meaning. He replied not. 'You must certainly know what is meant by it—for we are presbyterians,' Mrs P. rejoined. 'I don't know, unless it be a wild beast in America,' was the conclusion."

"*Marriage.*—One Sabbath evening, Mr Paterson was returning from Hillside, which was then an out-station kept up by this missionary. On previous occasions, and on that day, he had been setting forth the abominable nature, and awful consequences, of concubinage—which is almost universal in Jamaica. When passing Knock-Patrick—a mile distant from Hillside—he was accosted by a black woman, and thus addressed, 'Massa, me wish dat you would pray for one husband to me.' Mr P. looked strange

and felt strange; for such an address never before saluted his ear. Upon further conversation with her, however, he discovered her meaning to be quite different from what he had at first supposed. She had been in that state of which he so fully spoke in her hearing in public. She entreated him with whom she lived to marry her, but he was deaf to all entreaty; and now, she comes to the servant of the Lord, requesting him to pray for the partner in her guilt, that his heart might be softened and changed, so that they might be married."

"*Interpretation of Scripture.*—Mr P. read the following passage in one of his classes for religious instruction:—'God made man upright, but he has sought out many inventions.' Amongst other questions, Cornelia Mitchell was asked what was meant by 'inventions.' 'Me don't know massa, barring it mean him take him own way.'"

"*The power of Principle.*—James Thomson, a little boy, was attracted by a basket of oranges, and in eager desire, but in doubtful suspense, he hangs over them. At a little distance, but in the shade, his motions are watched. He takes up one, and replaces it; once and again he does the same. His better principle overcomes his evil desire, and he retires, heard thus repeating:—

> 'It is a sin to steal a pin,
> Much more to steal a greater thing.'"

"*The Negroes' Attachment to their Ministers.*—So

deeply is their attachment, to those who have instructed them, impressed upon their minds, that they often affirm, 'As well spit in our face, as speak against minister.'"

"*Better days to the Negro.*—On a certain occasion, Mrs Paterson asked James Wright, an old man, what he did during slavery, in his spare time. 'Nothing, Missus, but go to bed when dark—but now we sit up—and one piccaninnie hold the torch—and another read—and I get good picking.'"

"*The power of the Gospel.*—At another time, the same individual met G. Loftman, a middle-aged man, and upon asking him, if he did not feel much better now than in slavery time, he feelingly replied, 'Ah Missus, you see dat house dare,' pointing to the place of confinement, 'dat black hole; and when we rise too late in the morning time, or do any little thing out of the way, we shut up dare. Den we don't like buckra. Some people from St Elizabeth's parish come up, and show we the book; but after Rebellion come, we obliged for hide book, and after dat we afraid of freedom. But dis freedom we come into now, God give it we. Since minister come, he give we good knowledge; for before, if we not obliged, we would not open dis gate for buckra; but the Bible tell we to render no man evil for evil.' After this she added, that he ought to be very thankful to the people of Scotland for sending the gospel here. 'Oh, Missus, the people in Scotland must be well up to the gospel, dem have it all

their days. But all them love not the gospel—many buckras bad.'"

It is edifying also to peruse his notes of study on divinity, church history, biblical criticism, Hebrew, &c., &c.,—notes proving that he really studied with conscientious care all that he took in hand. Well might he say, on the 9th of July 1840, "Reading, speaking, walking, sitting, eating, drinking, writing, thinking—with many other *ings*—all consume that fast-fleeting time which has been given me for improvement. Oh to be dying to this world, and living for that never-ending world, where the righteous love, serve, praise, and adore Him who is imparting happiness to the church below, and filling the redeemed above with an overflowing fulness of ever-sweetening pleasures!"

One of his fellow-labourers was the Rev. Davidson Black, now of Dundee. He was then a catechist in Jamaica. Having, in consequence of the state of his health, left the island sometime before Mr Moir, he became, soon after his return to Scotland, connected with the family into which Mr Moir subsequently married, and was thus for a series of years intimately acquainted and associated with him. Mr Black has supplied the following reminiscences of Mr Moir's course in Jamaica:—

"Mr Moir landed in Jamaica in September 1838. In the beginning of November, the ministers and catechists assembled at Goshen for the transaction of business connected with the mission; and thus I

had the pleasure of being introduced to him soon after his arrival in the island.

"From the first he endeared himself to me. I saw that he was in earnest, and that he had not mistaken his calling. His prepossessing appearance, the frankness of his manners, the integrity of his heart and life, the ardour of his zeal in the work to which he had devoted his time and talents, and the depth and sincerity of his piety, which constantly gave an attractive symmetry to his whole character, greatly endeared him to me.

"He began his work at Lucky Hill Pen, in a temporary building used as a school-room, but it was too small for the purpose, and soon became so crowded that it was found to be insufferably hot under the burning beams of a vertical sun. He was thus obliged for a length of time to teach in the open air, and it was truly an interesting sight to witness him, as I have done, managing his sable charge with so much energy and skill, under the wide-spread branches of a stately tree. As the school increased rapidly, it became necessary to remove to the building where the services of the Sabbath were conducted.

"His punctuality and activity were alike remarkable. He rose at the dawn of day, and hastened to ring the bell, to assemble the household of the Rev. William Jameson, with whom he resided, for family worship. While we were engaged in prayer one morning there was a severe shock of an earth-

quake, which shook the whole house and the seats at which we were kneeling; and, as may be supposed, the awful event produced a deep and solemn feeling, and the merciful deliverance which we had experienced formed a theme for profitable comment and instruction when we rose from our knees.

"After family worship, Mr Moir usually attended to private devotion. He then prepared his lessons for the school, and attended to other kindred exercises. After breakfast, he mounted his horse, and rode three miles under a burning sun to Goshen Church, as it was called, which was a large wooden erection without walls,—the roof resting upon pillars placed a few yards apart,—the roof thatched with sugar cane, thus allowing a current of air to pass through the building. Mr Moir continued teaching from nine until five P.M., being engaged in the most active manner, and speaking at the top of his voice the greater part of the time.

"He returned to Lucky Hill in the evening to dinner. I can bear testimony to the exhausting nature of his labours. Indeed, I am persuaded that his continuous exertions, his long fasts, and the large doses of calomel which were administered to him when he was sick, could not have failed to undermine a more robust constitution than his. After the exhausting labours of the day, he was frequently engaged in conducting week-night services on different plantations. In addition to this, he was prosecuting his studies for the ministry, and was from

time to time required to appear before the presbytery to be examined as to the progress he had made. He was also actively engaged every Sabbath in conducting classes both among the old and the young, and sometimes he supplied for Mr Jameson, and for other brethren when they were from home.

"In all my intercourse with Mr Moir, I always found him under the influence of those religious principles and feelings by which he was animated to the last. There was no tinge of gloom connected with his religion; on the other hand, it was as cheerful as it was intelligent. He gave himself wholly to the Lord's work. He was a man of keen and fine feelings,—a man of faith and prayer. He engaged in no work or undertaking without first seeking the Divine blessing. And well do I remember the lovely spot where we took farewell of each other when I was about to leave the island. On the beach of the Caribbean Sea, we entered within the walls of a dilapidated building, and there, in prayer to God, committed ourselves to the care and keeping of our most gracious Father in heaven;—the one craving the blessing of the Most High upon the brother left behind, to bear the burden and heat of the day in the mission field; and the other soliciting the Divine presence to go with him who was about to depart, for the purpose of repairing his exhausted strength.

"At my first meeting with Mr Moir, there was a strong fellow-feeling between us, and a friendship at

once sprung up which continued to strengthen and increase; and we were ultimately united in closer family relationship, by our being happily united in marriage to two sisters, daughters of the late lamented Mr Reid of St Andrews; so that, while thus reviewing the past, I cannot refrain from dropping a tear over recent painful events, and may be permitted to mention that my beloved partner fell asleep in Jesus a few months after Mr Moir. They are now together inheriting the promises in the better country."

It was his happiness, during the whole time that he was in Jamaica, to enjoy the most intimate friendship of the excellent missionary with whom he was associated in labour,—the late Rev. William Jameson. Towards him he always felt as a son towards a father, while the feeling was fully reciprocated by Mr Jameson. Of the interest which he took in Mr Moir's affairs, and the estimate he formed of his character and labours, an illustration is given in the following letter, addressed to him shortly before he left the island:—

"GOSHEN, 17*th June* 1840.—My dear Friend,—Some time ago I asked Dr M'Nab to give his candid opinion of the present state of your system, so that you, as well as myself, might be the better able to judge of what is duty. Yesterday I received from him the following letter, which I now send you:—'Allow me to impress upon you the absolute necessity for Mr Moir giving up his present situation. From the continued excessive exertion in teaching,

with exposure, in an open building, to all weathers, his general health has been seriously impaired; and I dread, if he is allowed to continue in his present situation, of its termination in a serious pulmonary affection—some incipient symtoms of which have already shown themselves. By resigning his situation, at least for a time, and removal from all excitement, paying, at the same time, strict attention to his diet and regimen, I have every hope of his speedy restoration to good health.—G. M'NAB.'

"The doctor has not said that you should go home, but that is his opinion as expressed to myself,—and that you should not delay. A colder climate is absolutely necessary to brace your enervated system, and entire rest and freedom from excitement and care are no less needed. To remain in this country, and, as you say, 'to loiter,' is to trouble you—to return to the school, however well you may get, is to bring on another attack, and to encourage the progress of the incipient disease.

"The school-house we are unable to remedy at the present,—and my whole mind is, and the opinion of all here is, that you should decide on this measure. The 'John Pink,' one of the Goshen ships, sails for London on the 1st of August, and my decided opinion is, that, at the latest, if able, you should embrace this opportunity.

"By a letter which I had from my mother, I see the Society have agreed to send out Miss Reid. Of this I suppose your last letters would inform you.

Of the two measures, from the present state of your health, I would decidedly prefer the one which refers to your return home. In the present state of your health, and the enervated state of your constitution, and the likelihood of your getting worse instead of better, by your resuming your labours in the school,—I would doubt very much the propriety, or, rather, I ought to say, that it would be improper, for Miss Reid to come out. Besides, I could not think of your giving up your studies. I do not see it to be my duty to agree to it, or encourage you to do so. My opinion, then, is, of the whole, that you should lay the doctor's statement, or the substance of it, before Miss Reid, and announce your intention of returning home. I will lay it, per packet, before the directors, so that they may have the whole matter before them.

"Write me by return of post. I would come over, but the weather is so hot, and the distance so great, and there are many things to prevent me.

"The school is moving on. They don't seem to relish my teaching as much as yours. They must take it or want it. The masons have not yet returned to the building. Plenty of materials now on the spot. It is nine o'clock, and worship not over. Adieu.—Yours very truly, WILLIAM JAMESON."

CHAPTER V.

Return from Jamaica and Resumption of College Life.

It was no small trial to Mr Moir to leave Jamaica. To abandon employments so congenial as those which he there pursued, and to dissolve ties so strong as those which he had there formed, must have cost him many a pang. He refers to his feelings, in his journal, in the following terms:—"*7th July* 1840. —A long lapse. Much seen and much felt during it. I am about to leave this fair isle, and revisit the shores of my native land. To-night, I am overwhelmed at the thought of leaving. How sad the world's reverses!—*Sabbath*, 26*th*. To-day I addressed our people, in all probability, for the last time. Our God orders our lot, and this is enough for us. —*Tuesday*, 28*th*. I have this day visited my school for the last time. The scene was a deeply affecting one. Only those who have been so intimately connected, as I and my pupils have been, can have any idea of the pangs of separation. Farewell, children." He goes on to give an account of his departure:—

"On the 30th of July, I left the Pen, in the midst of many tears. The night previous, a good many of our people came, and implored the Most High to be with me. About noon, eight or nine of our elders came. We engaged together in devotional exercises. Mr Jameson joined us, and all accompanied me to the ship. After a few sorrowful looks, we bade each other farewell. Mr Jameson, being anxious to see the captain before sailing, slept on board.

"The 1st of August came. At sunrise, we remembered the lately emancipated negroes, who were then, according to appointment, returning thanks to the Giver of all good for the great boon which had recently been conferred upon them, and craving wisdom from above, to improve aright the greatest of all temporal blessings. About noon we sailed. Jamaica, adieu!—11*th August.* Since I came on board, I have been able to do but little, in consequence of debility and sickness. To-day I am much improved, and as my body becomes more vigorous, so does my mind. The weather so far has been good, and our progress surely is satisfactory; for we have accomplished in ten days what it required twenty-five to perform last voyage. We are now four degrees to the north of Jamaica, and already we feel the bracing breezes that come from a cooler region."

It affords an interesting exemplification of the uniformly active and benevolent character of his mind, that while on this voyage across the Atlantic,

in a very shattered state of health, he not only carried on religious services in the "John Pink," the vessel which conveyed him to his own land, but wrote and issued nearly every day among the crew of the vessel, a series of papers under the title of "A Voice from the Deep." An extract or two will suffice to explain the nature and object of this novel publication:—

"No. 1. 12*th August* 1840. Lat. 24° 7′, long. 74° 15′.—In commencing the present publication, our motives are partly selfish—partly not. The sounds of 'A Voice from the Deep' will be varied; tending somewhat towards the improvement of the reader, but aiming chiefly at changing somewhat the monotonous tone of a sea life. We do not intend to identify ourselves with any party in the political world, and we mean to avoid noticing the personal affairs of the various members of our little community. The latest news, as far as possible, will be given, and communications from correspondents will always be welcomed.

"No. 2. 13*th August* 1840. Lat. 25° 13′, long. 74° 38′.—*Seafaring Life.*—The occupations of men are as different as the features of the human family, and the motives which lead men to them are equally varied. Some employments are eagerly followed after on account of their honourableness, others again because of their lucrativeness. Some are characterised for safety and ease, others for jeopardy and toil. One class is courted and highly

esteemed on account of the situation it holds, another is avoided and superciliously despised because of the meanness of its trade.

" In consulting our feelings—I speak of terrestrial animals—we at one time admire the intrepidity of the sailor, and at another we commiserate his state. Now we envy him 'that goeth down to the sea in ships, that does business in great waters: he sees the works of the Lord, and his wonders in the deep.' Again, we tremble for the same, whose soul is melted oftentimes because of trouble, on account of the raising of the stormy wind and the lifting up of the waves. At one time we ask, In what state would our commerce be—whither would that happy intercourse between nations go—whence would we derive that information concerning distant lands which we have, and still continue to receive—were it not for him who is undaunted at perils of the deep, and undismayed at the death-carrying gales of foreign climes? But we are again disposed to ask, What, O sailor, are thy motives in throwing thyself heedlessly upon the dangers of ocean? Why rashly expose thyself to all that toil which thy condition occasions? Yea, why throw thyself into that sphere where what is comfortable cannot be enjoyed, what is truly social cannot be obtained, and what is really healthful to the soul and improving to the mind can scarcely be acquired? To these questions, in some subsequent numbers we shall reply, endeavouring to point out

the motives which induce individuals to betake themselves to sea, the present state of this class, and some means that might be adopted for its improvement.

"No. 6. 18*th August* 1840. Lat. 30° 40′, long. 74° 29′.—Diminutive armies still meet us from the Gulf of Florida. These sneaking and ever-moving emissaries, form themselves into parallel lines, but not equidistant. The form of battle array is drawn up by the current. Intelligence has just reached us, that in three or four days we might expect to arrive at Cape Hatteras, on the American coast. Almost now we are in the very region of hurricanes. It becomes us not to curse our condition, or to charge the winds and the waves foolishly; but our duty, as we are now placed, is to throw ourselves unreservedly under the protection of Him who can preserve us in the midst of danger, and who can carry us speedily into places of safety. Where God is we are safe, and our God is everywhere.

"No. 8. 21*st August* 1840. Lat. 33° 2′, long. 74° 48′.—Calmness still prevails. The ocean assumes the still appearance of a mighty loch, and the climate is in the finest temperature imaginable. The morning bursts forth with blushing rays and genial heat, and the deep blue sky is overcast with fleecy clouds, which obscure not the rays of him that dispels the gloom of night and inhales the life of day. As the new morning hastens from noon, no angry storm disturbs our peace—no lowering cloud, in

pains to be delivered, obscures the bright luminary—no intermeddling breeze casts aside these light streaming veils, causing the scorching and brightness of the orb of day to oppress and dazzle us—yea, no angry billow distracts the gliding movement of our noble barque. As noon recedes from even, the same tranquillity and fineness exist around, above, below. The creaking of the mizzen-boom, as it moves around the stern, is the loudest sound we hear, and the shrill clarion of the cock occasionally varies the monotony of the grating sound of 'A Voice from the Deep.' Twilight comes, and all is still the same; and morn, noon, and even, with their pleasant promises realized, give place in becoming mildness to the more noisy, but not less acceptable, shades of night. So, Friday, good-night, yea, a long farewell, even until that morn when the actions of each day shall be weighed in scales of impartial justice."

A letter to his brother William, dated "Atlantic Ocean, 28th September 1840," intimates the approach of the "John Pink" to the British shores:—

"This is 'A Voice from the Deep;' and I doubt not its sound, in a certain sense, will be welcome to your ears. Long before this can reach you, you must have heard of my intention of returning home to the bosom of my friends and the abode of my youth. Not long since, I had not such a near prospect of meeting with you; and, at a period more remote, I expected not to join your company on this

side the grave. We are short-sighted—yea, creatures of a day—entirely unacquainted with the next moment—unable to judge from the present whether the future will be prosperous or adverse. In every situation, and in all circumstances—in the society of friends, or in the midst of strangers—the God of Jacob will provide, and to His people he will give peace which cannot be impaired.

"According to intimation, we set sail from Ocho Rios, St Ann's, Jamaica, on the 1st August; and, at present, we expect to reach the soundings either to-morrow or next day; and, after that, we are 10° from the West India Docks, London, or 450 miles from the Thames.

"Our voyage has been exceedingly pleasant, though slow. The mighty deep has, almost since we left Jamaica, had the appearance of your *dam*. The wind has been light, and often ahead. A few times we have had a little bustle, arising from the heaving of the ocean; and thrice our fears were awakened by heavy lightning and loud thunder. But, from our embarking up to this moment, even a child could have looked upon all our movements without the least commotion. To the Almighty, who has been our shield and hiding-place, we owe all the praise. Kindle, O Spirit, from above, in these cold hearts of ours, a flame of sacred love.

"There are nineteen individuals on board; of these two are passengers—a Miss —— and myself. Our company has been pleasant; indeed, it would have

been a shame for it to be otherwise. Temporal enjoyments we have in abundance, and uninterrupted peace we have all along possessed. Pious seamen are rarely to be met with; but more respect has been paid to religion on board the barque 'John Pink' than was manifested in the 'Cherokee.' We have been nine Sabbaths on board, and on six of these I have conducted the worship of God; and every night in the cabin we have prayers. But more of this when we meet.

"The sea is now assuming the appearance of the main that encircles our land—the breeze smells of home—the sky resembles the blue vault that overhangs our land—and the piercing cold is an ever-during messenger, intimating to us that we are fast approaching the regions of our temperate clime. To be in the midst of you would be so comfortable—to warm our toes at your fire would be so pleasant—and to mingle our voices with yours would be so animating, that all the trials of the past would be forgot, and the joys, which were once common property, again our own peculiar possession.

"I at present intend taking a steamboat from London to Montrose, provided I can get one, as I am anxious to be rid of my luggage previous to visiting Edinburgh. If I can't get one going to Montrose, I am sure of one bound for Dundee; and, should I adopt this course, I will have the very favourable opportunity of running to St Andrews to see my friends there. As I intend addressing

my dear mother before coming home, and when we reach London, I will be able to tell her more decidedly what course I am to take.

"The above was written three weeks ago; then we expected to be on dry land in a week's time, but still we are moving on the mighty deep. At this moment we are abreast of Hastings, Sussex, England, and expect to be in London on Wednesday or Thursday. This is Monday, 19th October, two o'clock. You must have dined by this time.

"On landing in London I will write, as I have promised. This hurried scribble I have sent ashore, with the first opportunity, to disappoint all your fears. At this moment we are moving rapidly along, looking with delight at the English shore. All things now resemble home."

Mr Moir, immediately after landing in London, went to Edinburgh, when he met with the Directors of the Rose Street Congregational Missionary Society. He was examined by an eminent physician, who reported that his system was so much undermined by his residence and labours in the West Indies, and by the illnesses with which he had been visited when there, that it would be improper for him to think of returning for a considerable time, if ever. In the course of a few weeks he felt it his duty to resign his connexion with the Missionary Society, under which he had heretofore prosecuted his labours. To this determination he had come, not only in consequence of the state of

his health, which forbade all idea of renewed labour in Jamaica, but also in consequence of a change in his views of church order and government. Having communicated his determination to the Secretary, that gentleman, on the 25th of November, answered the communication which was addressed to him in the following terms:—"Yesterday morning I was favoured with your letter of the 23d, which I read with surprise, and with a feeling of deep regret, as it announced the termination of your connexion with us as a Church and Missionary Society—a connexion which has been to us a source of much satisfaction and comfort. It so happened that the quarterly meeting of our Directors was held last night, and I considered it my duty to lay before them your letters of the 13th and 23d, and also my letter to you of the 20th. The Directors heard the announcement of your resignation, as you will be prepared to hear, with the same feelings as I did; but, believing that you were following the dictates of your own conscience, they agreed to accept your resignation; while, at the same time, they all expressed the same kindly feelings towards you personally which they have ever entertained. The Foreign Committee were instructed to settle pecuniary matters with you, allowing salary up to the end of this month."

After a brief visit to his parents, Mr Moir went to St Andrews to renew his connexion with the United College, in which he had previously studied for three years, and complete his curriculum. He not

only attended the classes usually taken by the students of the fourth year, but entered himself at the Hebrew class in St Mary's College, then taught by Professor Tennant, an eminent Orientalist, and he farther availed himself of the instructions of the Rev. W. Lothian, then pastor of the Congregational Church in that city, who was to him, as he has been to many other young men attending the University, a kind friend and faithful preceptor. Mr Lothian gives the following account to the writer of these pages:—

"You wish me to give you some account of my intercourse with your late lamented brother-in-law, Mr David Moir, during his residence at St Andrews, as a student in the University there, and of my impressions of his character and acquirements; and though, from the distance of time, and the number of young men who, at that period, placed themselves more or less under my care, it is not easy for me to recal particular facts respecting them individually, I distinctly recollect having formed a very favourable opinion of our young friend, almost from the first interview I had with him. He had just returned from Jamaica, (where he had been employed as a catechist in connexion with Mr Jameson's congregation), partly on account of the infirm state of his health, which had suffered much from the debilitating influence of the climate, and partly with a view to prosecute his studies for the ministry, and to receive ordination in the regular form. As he

was threatened with liver complaint, his medical advisers gave it as their opinion that he should give up all thoughts of returning to the West Indies, or of devoting himself to the missionary cause; and he then, with considerable reluctance, turned his attention to the home department. About the same time, circumstances led him to examine the subject of church government; and though he had been brought up amongst presbyterian dissenters, and most of his relations were connected with that body, he declared his resolution, after careful study of the Scriptures, and deliberate consultation with his friends, to cast in his lot with the Congregational Churches of Scotland. This step evinced much decision of character, and required a considerable sacrifice, both of personal feeling and of worldly interest. He was warmly attached to his brethren of the United Presbyterian Church, under whose auspices he had been sent out as a catechist; it was a great trial to him to differ from many dear friends belonging to that respectable body of Christians; and from their superior numbers and influence in the country, he might, humanly speaking, have obtained a much more advantageous settlement, in a worldly point of view, had he chosen to prosecute his studies for the ministry in that communion; but he never hesitated as to the path of duty, or showed any disposition to retrace his steps. He felt he had no alternative but to follow the dictates of conscience, and cast himself on the providence of God for his

support. He shortly afterwards, along with another esteemed friend in similar circumstances, connected himself with the Independent Church in St Andrews, then under my pastoral care, and by his amiable manners and consistent deportment, soon acquired the confidence and esteem of all the members. He had already entered the University classes in the United College, and applied himself with commendable diligence to the study of the classics, and other branches of education, so successfully and ably taught in that national seminary. I have no means of ascertaining what progress he made, or what position he occupied among his fellow-students, but so far as my recollection goes, he maintained a high character for diligence and attention; and though he viewed secular learning as subordinate to the great object he had in view—the study of the Holy Scriptures, and the preaching of the everlasting gospel—he never pleaded this as an excuse for indolence, or neglected the proper duties of the class, as prescribed by the respective professors.

"Several young men, connected with different Congregational churches, from time to time, placed themselves under my care, (sometimes under the sanction of the General Committee of the Union), for the study of theology, during the period of their academic course; and I was happy to avail myself of these opportunities of counteracting the chilling influence of merely secular knowledge, by assisting the youthful aspirant to the ministerial office, in

investigating the evidences, and illustrating the doctrines, of our holy religion. They met in my house generally four or five times a-week, and devoted an hour, and sometimes more, to those branches of theology which were most likely to fit them for admission into more public seminaries, or for immediately entering on the pastoral office in the more destitute parts of our native country. Some of them are now usefully employed in various spheres of ministerial labour, and not a few have fallen asleep, cut off in the morning of life by some fatal malady. Monday was set apart for hearing discourses, composed by the students themselves, on some passage of Scripture of their own selection, and these were freely commented on by their fellows, in a candid and friendly spirit. On other days of the week, the critical reading of the Greek Testament formed the principal exercise. To this was added, by the more advanced students, the acquisition of the Hebrew Grammar, and the translation and parsing of the Old Testament in that tongue. A course of lectures was also delivered on the external evidences of Christianity, and this was followed by a systematic view of the leading doctrines of revelation, in which the great aim was to make Scripture its own interpreter, and to bring the various proofs and illustrations, scattered throughout the Old and New Testaments, into one focus. The whole was closed with a brief but practical disquisition on the ordinances, or positive institutions

of the Christian church. Mr Moir gladly availed himself of these prelections, and took great pleasure in going through the prescribed exercises of the class; and I have in my possession notes, taken down at the time, of various discourses which he prepared for our little seminary. From his previous classical attainments, he was considerably in advance of some of the other students, but he never assumed any airs of superiority, but always maintained that modesty and diffidence, which formed a prominent trait in his character in the ordinary intercourse of life. His discourses were distinguished by great simplicity and perspicuity of style. He delighted to dwell on the divine freeness of the gospel; and aimed at reaching the hearts and consciences of the people, by forcible and pointed appeals, rather than to tickle the ear or gratify the taste (as young men are apt to do) by florid and pompous language: and this continued to be the character of his preaching, after he had entered on the stated labours of the pastoral office."

One of his fellow-students at Mr Lothian's private class, as well as in the University, the Rev. Alex. Nicoll, of Rhynie, Aberdeenshire, says:—"I have the most pleasant recollections of the time which I spent at St Andrews, as a fellow-student with Mr Moir. We had daily intercourse, and it was always of the most agreeable kind. Our meetings with Mr Lothian were seasons both of profit and of pleasure. Many an animated discussion did we carry on as we

walked from his house to our lodgings; but all these discussions were conducted with the very best feeling. He was a diligent student. I have a distinct recollection of his strong and often-repeated desire, to be engaged wholly in the work of the ministry."

The change which he underwent occasioned him much anxious thought. It is somewhat remarkable, that, as he was the first of his father's family who was baptized in the United Secession Church, he was also the first to leave that church, and associate himself with a body with which his parents had in early life been closely connected, and whose principles they still held, though circumstances had introduced them into another fellowship. A friend, who knew well the exercises of his mind at this important time, gives the following account of the course which he pursued:—"For a considerable time his mind had been unsettled as to church polity. This led him to examine the Scriptures for himself, and he did so carefully and prayerfully. He saw, from the Acts of the Apostles, and the Apostolic Epistles, what the primitive churches were, of whom they were composed, and how they were constituted; and, seeing his way clear, so far as duty was concerned, he took a step which required strong faith and firm principle. He left the United Secession Church, and joined the Congregational body. By doing so, he lost many friends who had all along been his warm supporters, faithful advisers, and intimate associates; and, though

ed to prove himself after all worthy of their
lship, which, after the lapse of some years, was
red, yet, at the time, his worldly prospects were
great measure beclouded, and he knew what it
om principle, to forsake all for Christ's sake."

t will be satisfactory to have his own account of
important change, given on the occasion of his
ination at Laurencekirk :—" It may be necessary
to give the reason why I have changed my
ws in reference to the government of the Church
Christ; and this I do, not for the purpose of
persing the body to which I formerly belonged,
ut for the purpose of giving a satisfactory reason
or my conduct. Had I still been in Jamaica, I
believe I would have still been in connexion with
the Jamaica Missionary Presbytery. This may ap-
pear odd; but the strangeness will in some measure
disappear, when I state the reason. In the church
to which I belonged in Jamaica, not one was re-
ceived into its fellowship but those who gave evi-
dence of conversion; and many of the practices of
the Church of Christ, as pointed out in the New
Testament, were followed. Ever since I remember
having taken any interest in matters connected with
the Church of Christ, I had a very favourable lean-
ing to the principles held by what are commonly
called Congregationalists. While in Jamaica, I still
saw more clearly respecting these,—not only from
the practices of some of the churches, but also from
a summary of principles emitted by the Jamaica

Missionary Presbytery. I had to leave the island in consequence of bad health, and on my passage home, which was protracted to the long period of three months, I devoted part of my time to the study of the government of the Church of Christ. It appeared to me clear as noonday, that if I continued in the fellowship of the Secession Church here, I would have sacrificed the firm convictions of conscience. At the expense of personal and worldly interests, and the endearments of acquaintances and friends, I adopted what I believed to be the principles of the word of God."

CHAPTER VI.

The Missionary at Home, and Openings at Laurencekirk.

FROM the mission field abroad, Mr Moir brought home the missionary spirit. He was full of zeal and love. He seemed to travail night and day for souls. He had always been a man of prayer. Now the spirit of grace and supplication was poured out upon him largely and richly. His motto was, "*Prayer and effort.*" All work, he would say, is useless without the blessing of God, and God only gives his blessing as we ask it. He who could thus plead with God for man, and with man for God, could not fail to be the instrument of spiritual good to many.

While prosecuting his studies at St Andrews, he kept up, along with some fellow-students, regular preaching at Leuchars, Boarhills, and some other villages in that neighbourhood, where some of the first efforts of John Adam and James Paterson—both of whom finished their labours in India—were put forth,—where the learned and eloquent Dr

Alexander of Edinburgh preached for the first time, —where John Urquhart began his able but brief labours, and where the writer of these pages first attempted to make known the gospel of Christ to his fellow-men. Mr Moir's fellow-labourers in these villages were the Rev. D. Black of Dundee, the Rev. A. Nicoll of Rhynie, and the Rev. D. Brown of Cullen.

It was his intention, after completing his studies in St Andrews, either to apply for admission into Highbury College, that he might there enjoy the full benefit of a course of theological training, or to accept of any suitable pastorate in England that might, in the providence of God, offer itself. The plan which he had formed was, however, unexpectedly frustrated. Whilst visiting his parents at the Christmas recess, he was asked to preach a sermon in Laurencekirk. He at once consented to do so, feeling, no doubt, that he was only obeying the command of the great Master, "Go home to thy friends, and tell them how great things the Lord hath done for thee." On his return to college, and while pursuing his studies for the remaining part of the session, he received a letter from a few persons who had highly appreciated his labours, who knew well his character and manner of life, and who were very desirous that something should be done for the spiritual benefit of the place where they resided, inviting him to return at the close of the college session, and preach the word of life in Laurencekirk.

This unexpected request involved him in much anxiety. He saw that it might seriously interfere with his future prospects. He regarded it, however, as an opening in Providence; and, after much prayerful consideration, he determined to embrace it. He felt, moreover, that as his debilitated frame needed to be braced and strengthened, his native air might be beneficial to himself, while, by the Divine blessing on his labours, they might prove beneficial to others. Of the anxiety he underwent when pressed to remain at Laurencekirk, and the spirit by which he was actuated in entering upon his labours there, some idea may be formed from the following extracts from a letter which, in July 1841, he addressed to his future wife:—"I am sorry you have not told your father about my movements. I have written to your brother in Newcastle, and told him how matters stand. Although I had not a penny for my work, I could not venture to leave this station at present. I believe there is a wise arrangement in Providence in sending me here; and, in present circumstances, I could not, with the approbation of Heaven, leave Laurencekirk. I know not how long this may continue. But this is not a matter with which I have any thing to do. What is present duty? is the question.

"I have heard of other three interesting cases of conversion, besides the six already mentioned. In looking at the present state of matters, I tremble because of the responsibility that rests upon me.

But Jesus with his arm will uphold me; His grace is all-sufficient. Remember me, my dearest friend, at our Father's throne.

"You will be glad to hear that we never had better meetings than we had on Sabbath last. At the morning prayer-meeting there were nearly sixty present. I was not able to be at it. At the forenoon service the lodge was full, and as we were a quarter of an hour longer in, than the Established Church, their congregation compassed us about as a cloud when we were leaving the hall. At night, the place was literally crammed. The audience was most attentive, and many seemed deeply impressed. My text in the evening was the last clause of the 6th verse of the 13th chapter of Luke. I was unable for preaching on the street, and sorry was I for it, for an immense mass of people had gathered from all quarters, expecting an out-door service. I meet with anxious inquirers next Lord's day, after the forenoon service. O that we may have a meeting with Jesus, and then will we be blessed indeed!

"On Sabbath I received pressing invitations to go to three different places on Wednesday. I go to one of these, which is about a mile from Fettercairn. By the by, I had hearers last Sabbath from Auchinblae, Fettercairn, and Logie. I have reason to believe that my occasional labours are blessed, and this makes me anxious to go out to other stations oftener than I would otherwise do. I often wonder how such an unworthy instrument as I, should be

permitted to engage in such a glorious work, and to be in a small degree useful. But the work is the Lord's. Not unto me, not unto me, but unto His name be the glory and the praise. The treasure was first put into the earthen vessel. O that we were more ardent in our desires to be filled with the Holy Spirit, more single in our aims for the promotion of the gospel of peace, more willing to spend and be spent in the Redeemer's work! Blessed days are now beginning to dawn upon the church. O let us not be dull in the service of our Lord and Master! Last night we had an interesting meeting. Three individuals were added to our number, two of whom are males. After keeping them an hour and a half, the meeting was broken up, with a great desire for its continuance. Many now long for the return of the Sabbath and the class-meeting time, who formerly cared for none of these things. This augurs well."

Mr David Glass, one of the deacons of the church, supplies the following information regarding Mr Moir's course at Laurencekirk:—"Mr Moir commenced his labours at Laurencekirk in May 1841. He proposed at first preaching only on the Sabbath evenings. The attendance, even at first, was good. He soon abandoned the idea of evening service only, and began to preach both morning and evening. His plain, earnest, and thoroughly evangelical preaching produced a decided impression from the first, and the audience gradually increased. Many objections were made to his faithful state-

ments, and to the pointed and practical manner in which he brought them to bear on the consciences of his hearers; but it was frequently remarked, that those who objected most loudly all the week were sure to be among his most attentive hearers on the Sabbath. Indeed, the preacher and his preaching became a very general topic of conversation in the little community. He excited general interest, led many to think in a way that they had never done before, and it might truly be said, that some who went to scoff remained to pray. Mr Moir had a very happy method of taking up the leading ideas of any portion of Scripture which he was reading, and, in a short and pithy manner, applying the lessons taught in it to the hearts of his hearers; and it was no uncommon thing, when he was reading such portions of the Old Testament as the history of Gideon and his little band, to see the people listening with intense interest, as if they had been hearing such facts for the first time in their lives. There can be no doubt that to this plan the public ministrations of Mr Moir owed no small portion of their freshness and power. But to his sermons must of course be ascribed the largest share of that success which appeared in arresting the attention of all, alarming the consciences of many, and leading to the conversion of not a few of his hearers. There were two series of sermons preached by him, which require especial notice, on account of the impression they produced and the good they effected. The one

was founded on the parable of the fig-tree, especially the words, 'And he came and sought fruit thereon, but found none.' The other was on the parable of the marriage feast, especially the words, 'And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless.' These discourses led many to earnest searchings of heart, and not a few will have cause to remember them with joy and gratitude throughout eternity.

"But Mr Moir was not content to preach the gospel in hall or chapel. He frequently proclaimed it to large and attentive audiences in the open air, at the corners of the streets, or wherever he could get a hearing; and much good was accomplished in this primitive way. Nor did he confine his labours to Laurencekirk, but made the word of God to sound out in all the region round about, as the following list of places where he preached, either statedly or occasionally, will show:—Raw of Fettercairn, Stonyroo, Auchinblae, Drumlithie, Bridge of Rair, Smiddy of Davo, Arbuthnot, Mongouldrem, Bervie, Gourdon, Smiddyhill, Bittrybraes, Wideopen, Nether Bridgeton, &c. These places take in a range of from two to ten miles round; and this fact shows that extraordinary activity and zeal which distinguished Mr Moir from the first, and formed, perhaps, the most prominent feature of his character. Besides those

engagements, which may be called regular, he frequently took part in meetings for the revival of religion, which were happily not of rare occurrence in various parts of the country at that period. Rhynie, Stonehaven, and Friockheim may be mentioned as scenes of this sort of effort, in which he took an active part, and where there is still a sweet remembrance of him cherished by several who received spiritual good from the meetings which he conducted."

The formation of a church, and the erection of a chapel, very soon appeared to him as the two essentials to the success of any permanent efforts at Laurencekirk; and to these important objects he accordingly directed his attention. The following paper, drawn up by himself, to assist him in collecting for the chapel, will explain his exact position, and show what efforts he was enabled to put forth:—

"Laurencekirk is situated in the county of Kincardine, on the turnpike road between Stonehaven and Brechin, being 14 miles from the former, and 11 from the latter. The population of the village consists of between 1500 and 1600, and that of the parish, of nearly 2000. It is surrounded by a number of villages and hamlets, many of which are very destitute of the means of grace. Until recently, the only places of public worship in the village were the Established Church and an Episcopal Chapel. The nearest dissenting place of worship is Sauchieburn, which is five miles distant. About nine months ago, several individuals applied to Mr David Moir for

sermon regularly, which was obtained; and the station, in September 1841, was recognised by the Committee of the Congregational Union of Scotland. By the Divine blessing on the means of grace, good has been done; and, in the beginning of January, a church was formed on Congregational principles, consisting of thirty-two members. On this solemn and interesting occasion, the brethren were countenanced and assisted by Messrs M'Kinnon, Sauchieburn; M'Kenzie, Bervie; Monro, Banchory, and Smith, Brechin. Mr Campbell, Montrose, would have been also present, but was prevented in consequence of ill health. Since then, ten individuals have been added to the church, making in all forty-two; and while the general aspect is highly encouraging, there is the immediate prospect of a considerable number of additions. Deacons have been ordained; and, what is yet wanting to complete the order of a Christian church,—namely, a pastor,—they prayerfully hope will soon be obtained.

"The town-hall has been the place of worship hitherto, which has been kindly granted at a nominal rent; but, as it is a house devoted to all purposes, it can only be let to us from day to day; and when a merchant or play-actor occupies it during the week, we are deprived of it on Sabbath. In these circumstances, it becomes necessary that we provide for ourselves a suitable place of worship. The church has procured a piece of ground for a site, and has in contemplation the building of a chapel, capable of accommodating 300 hearers. The

estimated expense of a plain, comfortable building is about L.300,—of which sum the church and congregation have raised L.60. Although they fondly hope more will still be obtained in the place, yet, for a great proportion of the amount, they must depend on the liberality of Christian friends at a distance, which they hope will not be withheld.

"DAVID GLASS,
ANDREW CLARK,
DAVID MOIR, Sen.,
JOHN RAE, Jun., } Deacons.

"LAURENCEKIRK, 1*st February* 1842.

"Having some knowledge of the importance of the above case, from what I have witnessed in the place, of the great need there is for more of the means of salvation, and of the good already effected, by the blessing of God on the labours of Mr Moir, —I most earnestly recommend it to the notice and liberality of all who wish the prosperity of the work of God in the salvation of our own countrymen.

"JNO. WATSON.

"MUSSELBURGH, 4*th February* 1842."

In August 1841, the late Rev. John Watson of Musselburgh, the excellent and indefatigable secretary of the Congregational Union of Scotland, by whom the preceding recommendation was given, visited Laurencekirk,—preached in "the Hall," and, from what he saw and heard, promised to do what he could in order that the infant cause might be taken under the care of the Congregational Union.

The proposal of Mr Watson was cordially adopted by the Committee of the Union. This prepared the way for the formation of a church, and led Mr Moir, when he received an invitation to the pastorate from the newly-formed church, to accept of it. At his ordination in 1842, the Rev. J. R. Campbell of Montrose, the Rev. W. Lowe of Forfar, the Rev. A. Russell of Dundee, the Rev. H. Smith of Brechin, the Rev. J. M'Kenzie of Bervie, and the Rev. T. M'Kinnon of Sauchieburn, assisted. The services were numerously attended, and a good impression was produced by them.

A few weeks after his ordination he held a series of special religious services, of which he gives the following account in a letter to his future wife:—

"These eleven days past, I have been in a complete bustle. When I was not engaged in public, it was necessary for me to be diligent in private. I had no little struggle to keep the boat's head to the water, but I have reason to rejoice that I was strengthened for my varied duties. I have been up late and early since our meetings commenced, and on the night between Saturday and Sabbath I was only about two hours in my bed. By the time the exercises on Sabbath were over, I was completely fagged. But I have now got over all my fatigue, and am as ready to begin work as ever I was. Let us bless the Lord for all his manifold mercies. O that an abundant blessing may be poured out upon this place, and then shall we rejoice that our meet-

ings have not been in vain. On Thursday evening, the first time we met in the Lodge, the place was as well filled as on the Sabbath morning when you were here. The subject was 'Prayer for the Church.' One brother prayed for the Jews; another, for the different societies now in operation; another, for the settling of the divisions in the Church; another, for the increase of the faithful servants of Christ; and myself, for the ministers in this village. My address was founded on Ephesians iv. 1–6. Great interest was excited at this meeting. I never enjoyed myself so much. On Friday morning the school-room was quite full, and the meeting was a happy one. At the evening exercises there were as many as on that Sabbath evening when you worshipped with us. The audience was breathless in its attention. It would occupy too much room to give you an outline of my subject. Not a few have been deeply impressed by it. The Lord water the seed sown! May an abundant rain descend upon the dry and parched ground! On Sabbath morning there was a full meeting, but I was not present. Mr Glass conducted it. During the forenoon service we had a large and an attentive congregation. On Sabbath evening there was a mass of living beings before me, and many went away that could not get in. Between the sermon and prayer-meeting there was an interval of ten minutes. This gave us a little breathing time, and allowed a draught of fresh air to come in. On Monday morning we had a good meeting.

Many, at the close of the exercises, were expressing their sorrow that our meetings were to be so soon over. Some of the people were anxious that we should have an extra service on Monday. I accordingly consented. In the evening we met at a quarter to seven. The hall was again full. The last meeting was a short and an affecting one. The subject was 'Christian co-operation.' I divided the subject in this way: we have the same name—the same Saviour—the same work—the same directions —the same home,—hence the importance of having the same mind. We concluded the services by singing the hymn, 'Bless'd be the dear uniting love,' &c. In returning from the Burnside, on Tuesday morning, I met several individuals, and met them, too, on different grounds than on former occasions. Such were hostile to our meetings at the commencement, but their minds have received another bias during the week that is now gone, and by such I was warmly invited to visit them, and converse about those blessings which are everlasting."

The building of a chapel, even on the moderate scale that was proposed by a mere handful of people, none of them possessed of any large share of this world's substance, was a very arduous undertaking. A very large share of the work fell to Mr Moir's lot. He prepared rules for the collectors, and constantly superintended the whole machinery of raising the necessary funds. The people, considering their means, contributed well; and many in

the neighbourhood, who were not members of the church or congregation, gave valuable assistance. Still it was necessary to look to friends at a distance for aid; and Mr Moir, in addition to his other abundant labours, expended a considerable portion of time and strength, in the not very agreeable occupation of collecting funds to complete the edifice. He often referred, in future years, to his experience as a mendicant—to the forlorn, and, to strangers, somewhat suspicious look he had, when, footsore and heartsore, he presented his case to some cautious person, who eyed him askance, and seemed inclined to get rid of him as quickly as possible; but who, on a little conversation, got interested in him, and in the object he had in view, and gave him a contribution at parting. He travelled on foot over a great part of the north of Scotland on this occasion, and it was his privilege to meet with many who continued to cherish friendly feelings towards him to the close of his life. He had the happiness to see a neat and commodious chapel erected, with accommodation in it for three hundred persons; and the 16th of October 1842, the day on which it was opened, was to him a day of high enjoyment. There was a small debt upon the chapel when it was opened, but it has since been paid off; and the church and congregation enjoy the blessing of God, and are favoured with tokens of prosperity under the ministry of the Rev. Andrew Noble, the present pastor.

CHAPTER VII.

Life and Labour at Laurencekirk.

"This is my birth-day. I am now twenty-four years of age. Nearly fourteen of these have been spent here, three have been spent in Montrose, one and a half at Lathones, one in Luthermuir, two in St Andrews, two in Jamaica, six months in Aberdeen, and four months and a half on the Atlantic Ocean. Unprofitable, indeed, in my Master's service, I have been. My sins are a burden too heavy for me to bear; but this is my comfort—Jesus ever liveth, the gracious, loving, sin-forgiving Saviour. I wish to devote myself anew to my Redeemer's work. I desire to be animated with more fervent zeal in the promotion of his glorious cause. On this occasion, especially, let us remember each other. Our intimate acquaintance has now lasted three years. Our happy union to each other will, I hope, soon be openly and legally ratified. To our divine Saviour we are betrothed, and soon will the Bridegroom come to call us to the marriage supper of the

Lamb. Let our needlework be wrought: we must be arrayed in white: the righteousness of Christ must be our robe: in no other garment can we appear at the wedding feast." In such terms Mr Moir wrote to his future wife, on the 11th of May 1841. It was not, however, till more than twelve months afterwards that the "union," to which he refers, was "ratified." He was married to Miss Elizabeth Stevenson Reid, on the 27th of June 1842. The ceremony took place at St Andrews, and was appropriately performed by the Rev. William Lothian, the pastor and friend of the bride, and of the family to which she belonged, and his former pastor and instructor. Five beloved children were the issue of this union, three daughters and two sons. The eldest, a daughter, was born at Laurencekirk, on the 7th of May 1843, and the youngest, a son, was born at South Shields, on the 2nd of March 1852. All of them are yet spared. May they live to walk in the footsteps of their sainted father, to prove a comfort to their widowed mother, and, after faithfully and honourably serving God on earth, to meet in that world of glory, into which some who loved them have already entered, and to which others of their kindred and friends are now journeying! Referring to these domestic circumstances, Mrs Moir says:—"From the commencement to the close of our earthly union he was always the same faithful friend, affectionate husband, and loving father. His disposition was such, that to be

in his company was to be happy, and to know him, was to love him. We were united in heart for four years before our marriage, and we spent fourteen years of uninterrupted domestic happiness together. To him I was greatly indebted for help on my Christian journey, especially when I was setting out in it. God honoured us, weak and unworthy as we were, to be useful to those around us, and this was the source of our highest enjoyment. My desire is to resemble him, as he resembled Christ, and to look forward constantly to the happy time when 'the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.'" While such a testimony from the bereaved wife cannot fail to gratify, an equally gratifying one from the husband was given about two years before his departure to that world where "they neither marry nor are given in marriage." In May 1854, he presented his beloved wife with a watch on her birth-day, stating, in a letter which accompanied it, that she was to regard it "not only as a mark of high esteem, but as a token of gratitude to God for his kindness in her."

In writing, in March 1849, to his brother William, who had recently been married, he said, in his own playful and facetious way :—"Willie! Willie!! Willie!!! what are you about? You write short letters now, and there is a long, long, long time between them. But, my man, you must work for this yet. The Jews, when they got married, had not to

go to war for a whole year, but after that, they had to quit themselves like men."

It will excite no surprise to learn that our friend never flagged or faltered in the great spiritual warfare in which he was engaged. After his marriage, just as before it, he laboured on untiringly.

Of his every-day engagements, some idea may be formed by the perusal of one or two extracts from his journal; merely explaining that every day seemed to be filled up with some useful employment:—

"*Monday, 1st January* 1844.—Attended a meeting held at Fordoun. It was got up by the Sabbath school teachers of that district. About 150 were present. I addressed the meeting, and in the course of my address, took a review of the past year, and spoke to the young on their privileges and responsibilities, pointed out various family duties, adverted to the value of Sabbath schools, and urged on all an interest in the great salvation. A good feeling seemed to prevail.

"*Tuesday, 2nd January.*—Held a meeting at Fettercairn. Preached from Hebrews ii. 3. Between fifty and sixty were present. I was somewhat annoyed by restless boys. The attention of the people in general was not quite so fixed as I could have desired.

"*Wednesday, 3rd January.*—Held our usual meeting at Laurencekirk. Took occasion to refer to the sin of drunkenness, so prevalent at this season, and warned all against giving any countenance

to it. Mr Peddie, a student of the Secession, then addressed the meeting in a very interesting, clear, and faithful manner, from 1 Peter iii. 18–20. About sixty were present.

"*Thursday, 4th January.*—Held a meeting at Garvock, in a barn. Preached from Revelations ii. 3. Mr Peddie prayed. At least sixty were present, which was a good attendance in such a place.

"*Friday, 5th January.*—This day is the third anniversary of the formation of the church here. Religious services were conducted in the chapel, having reference to the day. Mr Murdoch, of Anstruther, preached in the forenoon from Acts xi. 23. His sermon was appropriate and interesting. A church meeting was then held. At it an account was given of the present state of the church. In the afternoon I married John Glass and Isabella Stephen. Between twenty and thirty were present at the wedding. It was conducted upon abstinence principles. It was also a solemn religious festival. The death, on a previous day, of a sister of the newly-made husband, solemnized the scene. I addressed those present on the welfare of their souls. The whole of the marriage party attended chapel in the evening. The evening meeting commenced at a quarter to seven, and continued till nine. Mr Peddie and Mr Murdoch both gave addresses. About 200 were present. A good feeling seemed to be produced.

"*Saturday, 6th January.*—Last night, a meeting

was intimated for this evening, and it was held accordingly. Mr Murdoch and I conducted it. About fifty were present.

"*Monday*, 10*th May* 1844.—Preached in the street of Gourdon from Matthew xvi. 26, to an audience of about 100. Preached also at Nether-Craig Hill, from the same text, to an audience of from seventy to eighty. The people were attentive.

"*Tuesday*, 11*th May*.—Preached at the Risk to about thirty people, from 1 Thessalonians i. 1–3; also, on the street of Drumlithie, to about 150, from Luke xv. 10; also, at Stonyroo, from John viii. 12, to about seventy people. Visited a number of places on my way. O that good may be done!

"*Wednesday*, 12*th May*.—Went to Bighall, Arbuthnot, and preached to forty persons from John viii. 12. Afterwards made several calls.

"*Thursday*, 13*th May*.—Went to the Smithy of Allardice, and preached from John viii. 12, to from forty to fifty persons.

"*Friday*, 14*th May*.—Preparing for Sabbath.

"*Saturday*, 15*th May*.—Preparing for Sabbath.

"*Sabbath*, 16*th May*.—Read Acts viii. 1–24. Lectured on Galatians iii. 27–29. About 130 were present. At the ordinance of the Lord's Supper, spoke on John vi. 56, last clause. About fifty were present. In the evening, read Isaiah lii. Preached from Proverbs i. 22. About 250 were present. At the prayer-meeting there were about 100 present. After it, I conversed with an actress.

The history of the "actress" to whom reference is here made, is a very interesting one:—At the time of Mr Moir's ordination, the congregation at Laurencekirk met in a public hall, which was let during the week for various purposes.

It so happened, that on the day of the ordination, this hall was pre-occupied by a theatrical company, and consequently, a hall above, which was smaller, was used. During the evening service, the congregation in this upper hall were not unfrequently interrupted in their spiritual exercises, by the loud applause of the audience below.

On the Sabbath following, the same party being still in possession of the large hall, and it being found inconvenient to remove their scenery, and impossible to convene the large congregation up stairs, Mr Moir chose, rather than that one individual should be excluded from the privilege of hearing the gospel, to make use of the stage for his pulpit, and from it, to urge sinners to be reconciled to God. The text on the occasion was Rev. xxii. 17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." These gracious invitations were pressed home upon the attention of the audience with his accustomed fervour. The subject was so delightful to his own mind—the circumstances were so peculiar, and prayer had of late so much abounded among the people of his charge, that he spoke with

even more than his accustomed unction and power. Many souls were benefited. Among these was Miss Bryer, an actress belonging to the company then performing in the hall. The Spirit of God had been striving with her before, and now she was very deeply impressed, though not entirely led to God.

On her next visit to Laurencekirk, she again found her way to the place of worship. By that time the chapel had been erected, and was crowded with attentive hearers.

Mr Moir was not aware of the theatrical company being again in the town, till after his preparations for the Sabbath were completed. But his subject that evening led him to expose prevailing errors, and among others, attendance at theatres—taking part in lotteries, &c., &c., sins indulged in by those to whom he endeavoured to declare the whole counsel of God. This gave rise to a good deal of speculation in the village, where such teaching was comparatively new, and fastened another conviction in the heart of Miss Bryer, who was ill at ease, and yet unwilling to allow that the profession to which from infancy she had been trained, and which in her case was conducted on strict moral principles, was really a sinful occupation.

After the lapse of two years, she again visited Laurencekirk, and on this occasion had a personal interview with Mr Moir, who sought most earnestly and affectionately to lead her to a knowledge of the truth. Her own anxiety was such that, on three

different occasions, she walked distances of seven, ten, and twenty-four miles, to hear the gospel in Laurencekirk, and to converse with an experienced Christian there, whose letters had been of great service in opening up her perplexed path, and encouraging her to walk in God's ways.

At a subsequent period, she relinquished the stage, with all its prospects, leaving her family and friends, and casting herself on the care of God. On that occasion she received from Mr Moir the following appropriate letter:—

"LAURENCEKIRK, *5th Nov.*, 1844.—My very dear Sister,—I hope I can now address you in this manner. Let me rejoice with you in your relation to God as his daughter. You have the water of life for your refreshment, the bread of life for your support, the Holy Spirit for your teacher, Jesus, blessed Jesus, for your advocate, God for your father, and heaven for your home. And so you have left the theatre. I have just now read your last letter to D. S., and it fills me with joy. 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.'

"Dear Eliza, you will find, I have no doubt, the truth of what is said about the little book in the tenth chapter of Revelation. In John's mouth it was sweet as honey, but it made his belly bitter. This little book is none other than the Bible. Its invitations, its promises, its consolations, and its

prospects are delightful. The Psalmist found them all to be sweeter than honey—than the honey-comb. But this book, when followed, leads to self-denial, the crucifixion of the flesh, the mortification of the members which are upon the earth. But there is safety only in following Jesus, and in the keeping of his commandments there is great reward. Let me exhort you to *abide in Jesus*, to cleave unto the Lord with purpose of heart, and to continue in the grace of God.

'Allow me to say, always write in a friendly manner to your parents. Be as faithful as you have a mind; be as faithful as the word of God commands you to be, but be kind. You may, by a prudent course, be the means of doing their souls good.

'I will be very anxious to hear from you. Write as soon as you can command time. Tell me the state of your mind, and ask questions if you are in doubt about any point. What advice I can give you, I will give with the greatest readiness and pleasure.

"Let me conclude this hasty note in the language of inspiration. I pray for you, that 'our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ,' —I am, yours in the bonds of the gospel, D. MOIR."

For many years he heard nothing of Miss Bryer;

but, on returning to Scotland, and shortly before his death, she was again thrown in his path. It cheered his heart then to hear that she had remained steadfast in the faith, and that she was an exemplary member of a Baptist church in Edinburgh. With many more spiritual children, she mourns the loss of him who was instrumental in leading her to the Saviour, and who was always deeply interested in her spiritual welfare.

Much as he laboured among all classes, his labours among the young were peculiarly great. On this subject, Mr Glass, who has been already quoted, says:—"He had, above most men, the rather rare gift of interesting the young, and drawing out their affections towards himself, and from himself to the lessons he taught, whether these lessons were of a secular or sacred nature. One of his first efforts was to establish a Sabbath school in connexion with his own congregation, and he frequently assisted in promoting the same good cause in the district around. In connexion with several of those schools, he succeeded in forming libraries, by preaching at the various stations, and making collections for that purpose. He also, for a considerable period, taught a free day school in the village, to which he invited all those children who were not at any other school. In this labour he greatly delighted. In this way, not a few received the elements of education who might otherwise have been allowed to grow up in ignorance. He was also very successful in drawing

around him a large number of young men and women, whom he taught in a Bible class, and, in this manner, imparted to them a large amount of religious knowledge, and impressed their minds with the solemn truths of Christianity more effectually than could be done by more public addresses. Nor did he labour thus in vain. Not a few of these young persons afterwards became members of the church, and others, there can be no doubt, received much spiritual good. On several occasions, the people manifested their esteem for these manifold labours of love, in a manner which was honourable to them, and must have tended to encourage him. On one occasion, he was presented with a handsome eight-day clock, chiefly subscribed for by the parents of those children whom he had so diligently taught; and, on another occasion, he received from his Bible-class a handsome watch, accompanied by an address by one of their number, which did great credit to the head and heart of the young speaker."

The clock, to which reference is here made, bears upon it the following suitable inscription:—

"Presented to the Rev. D. Moir, Laurencekirk, 21st June 1843, by his friends, as a mark of esteem, for his unwearied exertions in the education of the young."

While actively employed in more public labours, he did not forget the claims of his own kindred. In the spiritual welfare of his brothers and sisters, he took the deepest interest. All of them, there is

reason to believe, derived some benefit from his labours. Two of his sisters were benefited by his preaching, and by attendance at his Bible classes. The mutes, though unable to hear, sat in chapel beside their sister Helen, who, by signs, interpreted to them the truths which their brother was preaching. His brother William gives the following pleasing account of his own conversion:—"My brother David and I slept together, till he got a house in Laurencekirk. Soon after we began to do so, he was in the habit of asking me questions as to my past life. He then turned upon me and said, 'How could you stand before God and answer to Him for such conduct?' I replied, 'I cannot tell.' 'You must know now,' he said, 'for you have no promise how long you are to live.' The same night, he told me of the love of God, and how God is pleased with what his son Jesus did for sinners. That night I slept none. I began then to know the mind of God, and to believe Him to be a God of truth and love. In this way I found peace with God."

Mrs Moir mentions a few pleasing illustrations of his usefulness at Laurencekirk. She says:—"Two young persons called at our house; and, as was his wont, he had no frivolous talk or foolish jesting; but, after gaining their confidence, said pointedly, 'If you were to die this moment, could you say you would go to heaven?' They remained silent, turned pale, and soon left. The question, however, once

started, 'Am I prepared to die?' haunted them at all times; by night and day they thought of it; and this uneasiness eventually led to their conversion. One of them I met with lately, and she said she never would forget her feelings when Mr Moir asked her that question—the stillness and solemnity of death seemed then to be around her. She is a progressing Christian.

"One woman was brought to a knowledge of the truth by a series of sermons which he preached on the 'barren fig-tree;' and, for several Sabbaths, he sent his audience home with the question, 'What think ye of Christ?' and pressing them to answer the question as in the sight of God. Many were led to think of Christ who had never done so before—and led to think of him as their Saviour, who formerly rested on their own good works.

"At a district prayer-meeting, a man in the neighbourhood was asked to attend, but stoutly refused; by and by his curiosity was excited, and he crept on hands and knees to listen at the window, afraid lest any eye should observe him. But that eye which sees in the darkness as well as in the light, saw him and touched his heart. The prayers he could not forget, and at the next prayer-meeting he was seen within the walls, where he asked the question, 'What must I do to be saved?' and heard the answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' He lived and died a consistent Christian.

"His first sermon in the open air in Laurence-

kirk was from the words, 'Choose ye this day whom ye will serve.' One soul was awakened, and many Christians were quickened.

"Every hamlet, and almost every hill and dale around Laurencekirk, some time or other resounded with the glad news of salvation, as proclaimed by him. In these visits, he was encouraged not only by good congregations, but by good success. He often walked six or seven miles, preached once or twice, and walked home again, arriving at his own house at midnight. And when warned of the danger of such efforts to his own frame, he would smile, and say, 'How beautiful upon the mountains are the feet of him that publisheth the gospel of peace!'

"His labours extended to Brechin. Friockheim also was visited, and much good was done there. The people at that place presented him with a number of valuable books, and myself with a work-box, in testimony of their gratitude."

Various things concurred to lead Mr Moir to think of leaving Laurencekirk. He had two or three serious attacks of illness, which somewhat unfitted him for the arduous duties in which he was engaged. The disruption in the Church of Scotland, in 1843, had a considerable effect on his congregation, drawing many who were wont, occasionally at least, to attend him, to the new Free Church: the discussion which arose in the Congregational, and in some of the Presbyterian Churches, about new views and old views in theology, disheartened

and discouraged him, and seemed likely to retard the work of God in the conversion of sinners; while Laurencekirk itself, though an interesting sphere, was but a limited one, and his energetic mind panted for a larger field of labour and usefulness. When, however, the matter of his leaving assumed a definite form, he underwent struggles of a most severe kind. The church, his Bible-class, his parents, and his relatives, all united in urging him not to leave them. The throne of grace was then not only a daily, but an hourly resort. When he left in September 1845, after between four and five years' labour, he carried with him the affections of his own people, and the high esteem of the community at large, to an extent but seldom experienced in this cold world. He made frequent visits to Laurencekirk afterwards, and was always most cordially welcomed by those who looked up to him as their father in Christ, and by many more who knew only his blameless life and his untiring labours. The last hymn which he united with the church in singing, contained words and sentiments which now seem almost prophetic:—

"Soon will the Lord my life appear,
Soon shall I end my travels here,
Leave sin and sorrow, death and pain:
To live is Christ, to die is gain.

Soon will the saints in glory meet,
Soon walk through every golden street,
And sing on every blissful plain,
To live is Christ, to die is gain."

CHAPTER VIII.

Removal to South Shields, and Entrance on Pastoral Labour there.

THE impression on Mr Moir's mind, that the time had come when it might be the path of duty to leave Laurencekirk, did not awaken any undue anxiety as to his future lot, or lead him to employ any particular efforts for obtaining another sphere of labour. He had long been accustomed to commit all his ways, both public and private, to the Lord, and to trust, in the teachings of His Spirit and the interpositions of His Providence, for guidance in every emergency; and he felt, that he could leave the very important matter which was now so much on his mind, with Him who had so graciously and so faithfully led him in all his past career. It soon became apparent that God was opening up a way for him. On two previous occasions, he had heard of South Shields as a place where there was a very large field of usefulness, and where some parties who had heard of him thought he might labour with comfort and

success. In November 1844, he received a letter from Mr John Martin, one of the deacons of the Congregational Church in that town, asking him to supply the vacant pulpit of Wallis Street Chapel for a few Sabbaths. Various circumstances made it inconvenient for him to leave home then, and he declined complying with the request. When, however, in the July following, the request was renewed in a somewhat pressing form, he felt it to be his duty to yield to it. He accordingly commenced an engagement of a month, on the second Sabbath of August 1845. A very decided impression was made on the church and congregation by his public services, which was greatly strengthened by intercourse with him in private. Accordingly, on the 28th of August, the church gave him an invitation to the pastorate, stating to him that they were fully satisfied that the gospel, as ministered by him, would prove a blessing, not only to them and to their connexions, but to the town at large, and promising that, if he should accede to their request, they would support him in promoting the cause of the Redeemer by every means in their power, and would also give him, to the utmost of their ability, that temporal support which he might require. Of this invitation, after much prayer, Mr Moir signified his acceptance; and, on the 23rd of October, he commenced his stated ministry at South Shields. The large and busy town to which, in the providence of God, he was thus conducted,—a hive of industry and enter-

prise, rich in ships and manufactories,—is the abode of thousands who are living without God; and it was their sad state that drew him to it. He saw that in it there was a great work to do for God; and the same spirit of missionary enterprise and devotedness that led him to go to Jamaica, impelled him to throw himself, with all his energy, into the arduous service to which he was called at South Shields. His was still the spirit of the soldier of the cross, who pants to be in the forefront of the battle, who longs to be instrumental in making many of "the King's enemies" to "fall under him," and who, having "put on the whole armour of God," resolves to show himself "valiant for the truth upon the earth."

The church of which he became the pastor had existed for several years, and had experienced many vicissitudes. It greatly needed, in the low and languishing state in which it then was, such a pastor as Mr Moir. He gives the following account of its rise and progress up to the time when he was called to the pastorate:—"It would appear that no attempt had been made, before the year 1821, to form a church, on Congregational principles, in South Shields. A small chapel, belonging to Lady Huntingdon's connexion, was sometimes occupied by Independent ministers; but it was sold, and the Society broken up, before this period. On the 26th of December 1821, an anonymous letter was addressed to one of the ministers of 'The Durham and Northumberland Association of Congregational Ministers and

Churches,' in which the spiritual necessities of South Shields were stated, and the importance of commencing a station, in connexion with the Congregational denomination, pressed. For want of pecuniary resources, the proposed undertaking was surrounded with many difficulties. At this juncture, a young man—who was afterwards discovered to be the writer of the anonymous letter—with two of his companions, promised L.10 a-year, for the furtherance of this important object. These circumstances induced the Association to plant a station in South Shields, on the 25th June 1822, which became one of the first-fruits of its missionary efforts to diffuse the gospel. On the 16th January 1824, a church, on Congregational principles, was formed; and, on the 13th July 1824, the foundation-stone of the Congregational Chapel, Wallis Street, was laid. The church, during a period of twenty-six years, has had its own peculiar difficulties and encouragements, the recital of which cannot at present be given. The present pastor is the sixth in succession, and he commenced his ministry on the 23rd October 1845."

The relationship between Mr Moir and the church at South Shields, was publicly recognised by a solemn religious service, on the 2nd of June 1846. That service was conducted by the Rev. A. Jack of North Shields, the Rev. S. Goodall of Durham, the Rev. A. Reid of Newcastle, the Rev. E. Cornwall of Ryton, and the Rev. W. H. Jackson of Howden. At it Mr Moir gave a statement of his views of doc-

trinal truth, of ecclesiastical polity, of the circumstances under which he had been directed to South Shields, and of the way in which he purposed to prosecute his labours there, which may be regarded as an epitome of his matured views and aims. It is interesting to notice the terms in which, on this occasion, he referred to his former sphere of labour, and the reasons which he assigned for leaving it, as well as the manner in which he purposed exercising his future ministry. In answer to the questions which were put to him, he said:—"I look back to my former sphere of labour with mingled emotions, with feelings of intense interest—not merely because it is my native place, where my father and mother and kindred dwell—nor because a beloved parent was a deacon in the church—nor because the station was commenced by myself, under the most singular and encouraging circumstances—nor because a delightful chapel, almost free from debt, was erected during my sojourn there, and endeared to me by my prayers, anxieties, and wanderings—nor because a church of 70, and a congregation from 100 to 200 were gathered by my instrumentality—nor merely because I was surrounded by a simple-hearted, kind, and loving people—but Laurencekirk is dear to me, especially, because all the 70, with the exception of a very few, were brought to the Saviour through my instrumentality—and week after week I hear of others connecting themselves with the church there, who received their first impressions from the words

of truth spoken by my mouth. That place is enshrined in the inner sanctuary of my heart. It is connected with associations which are imperishable. It is out of the power of nature to extinguish them. It is the birth-place of some of the brightest of my hopes; it is the scene of some of the most interesting of my labours.

"It was no easy matter to decide in favour of this sphere of labour. When here, in August last, not only did I receive many melting appeals from the members of the church and others to continue my labours in Laurencekirk, but two formal memorials were also sent to me, the one signed by 30 members of my adult Bible class, and the other by all the members of the church, with the exception of three, entreating me not to leave them.

"Immediately on my return home, in the beginning of September last year, other substantial proofs were given of the people's confidence, affection, and esteem. It was no easy matter, then, to decide in favour of my present sphere of labour.

"But it may not be known to some of you, that South Shields was brought before my attention, as a sphere of labour, previously to Laurencekirk. I had just returned (in consequence of ill health, from the injurious effects of which I have not yet recovered) from Jamaica, where I laboured for two years as a catechist in the missionary field, when I was asked to come here to supply the church meeting in this place. Then I declined, not judging myself quali-

fied for such an important station. One year after this, a second invitation was sent to me to visit South Shields. At this time, I had commenced my labours in Laurencekirk, and a church was just on the eve of being formed; and the second invitation, coming at the time it did, I could not for a moment entertain, when I learned the sudden distress which seized the minds of the people at the prospect of my leaving them. Nearly two years afterwards, another invitation was sent to me from the church here. I craved a short time, to consider the matter maturely and prayerfully. Then I had just recovered from a severe sickness, which threatened to lay me prostrate in death. At that time, from various symptoms, I could not think of leaving my former flock. About a year after, a fourth invitation was sent to me, and having this place so often presented before me, I felt it to be my duty to visit it. Having visited it, and prayerfully weighed the claims of a population of 30,000, compared with 1,700—the trying circumstances through which the church here had passed—the spirit of prayer which seemed to prevail among the people of God meeting within these walls—the facilities which this neighbourhood afforded for personal improvement—and the sentiment expressed by Him who spake as never man spake, "A prophet is not without honour, save in his own country, and in his own house"—these were all reasons which induced me to prefer the present to my former sphere of labour.

"In entering upon the pastorate, I desire to remember the momentous character of my work. The duties of the pastoral office are of a public, private, and secret kind. The pulpit, the family, and the closet are the peculiar spheres of the minister of the everlasting gospel. The young and the aged, the poor and the afflicted, the widow and the orphan, the backslider and the sinner, the awakened soul and the meek Christian, the dying and the mourner, are the peculiar objects which demand his sympathies, his counsels, his instructions, and his prayers. I make no promises this day respecting what I may do in future. What I desire is this, that I may have such a sense of the love of Christ—that I may have such an enlightened view of my duties as revealed in the oracles of the living God—that I may so feel my obligations to redeeming grace, the value of immortal souls, and the fearful probability of thousands around us being lost, and that I may be so filled with the Spirit of the living God, that, under the powerful influence of all these, I may strive to win souls to Jesus, and feed the dear children of the Redeemer. I feel my unworthiness and weakness; and, were it not for the sweet and precious promises of the chief Shepherd of the sheep, I would utterly fail. I look for the prayers of this people. I hope they will never forget me in their closets, at their family altars, and in their social circles for prayer. And my most ardent desires are, that minister and people may meet in the paradise of God,

where the Lamb which is in the midst of the throne shall feed us, and shall lead us unto living fountains of waters, and God shall wipe away all tears from our eyes."

The duties which Mr Moir thus entered upon were prosecuted with all his accustomed diligence and devotedness. There was great steadiness in all his exertions. His zeal was not like that of some, a fitful or fickle thing. His efforts were not like those of many, irregular or occasional. He was manifestly actuated in all that he did by a divinely implanted principle, which, instead of decaying or declining, always seemed to become more powerful and more influential the longer it was exercised. The record of his ordinary labours at this time, affords abundant evidence of the intensity of his desire to do good, and of his superiority to all those discouragements which not unfrequently impede and interrupt Christian effort. In his journal, he refers to the work of the closet, and the work of the study, to the services of the Sabbath and the services of the week, to prayer-meetings, to Bible classes, to visits from house to house, to preachings in cottages and in the streets, to the instruction of the young in the school and in the sanctuary, to interviews in the vestry and in his own house with the anxious and the inquiring. We can picture him, in this, the earlier stage of his ministry at South Shields, working on quietly, patiently, and hopefully. He does not all at once attract any very large share of public notice,

but he lays, in the very best way, the broad and deep foundation of all his future and more manifest efforts in the building up of the household of faith. He is much alone, communing with God, and meditating on Divine truth: he is regular in the discharge of his pulpit duties, never giving to his people that which has cost him nothing: he becomes acquainted, by well-conducted personal intercourse, with every member of his church, and with all who sit under his ministry: he shows the young, wherever he meets with them, that he is their friend, that his sympathies are with them, and that he is anxious, in every way that he can, to do them good: he acquaints himself by degrees with public objects and institutions, and shows, as opportunity offers, that he is not wanting in public spirit. He gains, very slowly, but, on that very account, all the more surely, the confidence of all denominations, and of the town at large. He is ultimately looked up to "as a man of God," an "Israelite indeed," a good and faithful minister of Jesus Christ. He is, in the real succession of the apostles and their compeers, not only preaching apostolic doctrine, and exemplifying apostolic labour, but showing that he inherits the spirit and character of a Demetrius, who had "good report of all men, and of the truth itself," and of a Barnabas, who was "a good man, and full of the Holy Ghost and of faith."

Important as such a course always is, and connected as it must be with much more real benefit

to churches and to the world at large, than that of the man who is looked up to by some as a man of extraordinary parts and powers, about to do everything that can be desired, and to do it all at once, by the force of his commanding intellect, or his persuasive tongue, it was adopted by Mr Moir, not only from conviction, but from necessity. It was the only course that could effect the object on which he set his heart. He found himself in a position that was quite new to him. To be placed in the midst of a vast population, thousands of whom neglected altogether the very forms of religion, and to discover how difficult it is to arouse them to a sense of their actual state, or to lead them to look with any measure of serious attention at God's revelation of his love and mercy, he felt to be painful and trying. To be placed over a church which had long been in a languishing state, in which fears that were unreasonable were apt to be followed by hopes that were unwarrantable—to struggle and battle to recover lost ground—to rouse the dormant spirit, and raise the depressed heart—to infuse into those who must be co-workers and fellow-helpers in the establishment of the kingdom of Christ, life, and power, and love, and zeal, he felt to be equally painful and trying. No one who has not himself, as a young pastor, passed through this ordeal, can fully estimate it in all its bearings. It is, indeed, a trial of faith; but God never leaves his servant alone in the conflict. Our friend found, as he proceeded, that his efforts were

not unacknowledged or unblest by his gracious Master. He had thorough confidence in the ultimate result of faithful and earnest labour—the reaping in due time, which God has promised, to those who in the morning sow the precious seed, and in the evening do not withhold the hand. Day by day, and week by week, he went on with his quiet, regular, unostentatious, but most useful duties, proving himself always a good soldier of Jesus Christ, and remembering, as he prosecuted the great warfare to which the Captain of salvation had called him, that it was "by little and little" that God promised to drive out the enemies of his ancient people, and that there is truth as well as poetry in the lines:—

> "The smallest effort is not lost:
> Each wavelet on the ocean tost
> Aids in the ebbtide, or the flow;
> Each rain-drop makes some floweret blow:
> Each struggle lessens human woe."

The records which he has left of his intercourse, at this time, with the members of the church, and the congregation at large, prove that he was very desirous to become familiarly acquainted with the spiritual state of every one under his care, and to make the knowledge which he acquired to bear on their own best interests, and on the building up of the Church. At the close of 1848, he stated that, in the course of the year, he had paid four hundred and thirty-nine visits to the families connected with the church, being an average of six visits to every

family, and that a hundred and fifty-three visits were paid, in the same period, to families in the congregation. That these visits were not mere formal calls, but were, in some measure, the kind of teaching "from house to house" to which the Apostle refers, every one who knew him will be prepared to believe; and the notes referring to some of them, which he has left, prove convincingly that they were always pervaded by the spirit of Christian usefulness. With one he conversed as an inquirer—descanting to him on the love of God in Christ Jesus; with another he conversed as a backslider—pointing out to him the way of return to God. In one case, he was called to sympathize with a wife whose progress Zionwards was impeded by a husband who took no interest in the things of God; and to her he explained the personal responsibility of every one, and the necessity of pressing onwards, unmoved by difficulty or opposition. In another case, he was called to warn both husband and wife against conformity to the world; and to them he stated, that love to the Saviour, such as must glow in the heart of every real Christian, would lead to the crucifixion of the world in the heart; and that no example of evil on the part of others could justify what was in itself wrong in the sight of God. Now, he tells of one whom he was requested to visit on his death-bed—how he read and prayed with him, and endeavoured to point him to the Lamb of God—how he seemed willing to see the way of life, but said he could not lay hold

of Christ; and how, when he called again, he found that death had done its work. Now he tells of another, who laboured long under a wasting disease, whom he visited frequently, who had been converted to God some months before—who, though in a very low state of body, was happy, professing great joy in the Lord Jesus, and of whom he says at last, "The sufferer has ended his trials here, and doubtless he has gone to glory."

It is refreshing to meet in these records of pastoral labour, with cases like the following:—"—— came to me as an anxious inquirer. He had been awakened some time ago under the preaching of a faithful minister. His anxiety at that time passed away, and he yielded to a dangerous besetting sin. His wife became concerned about him, and informed me of her feelings. We prayed for him together. When he came to me he was in a teachable frame of mind, but very dark as it regards the way of salvation. I recommended him to get 'James's Anxious Inquirer,' and to read attentively the chapter on faith. I also urged him to meditate on John iii. 16, 17. When I next saw him he was rejoicing in the truth. His wife is full of joy and gratitude at the change which has been wrought in him. For a few days he was in a state of great anxiety. He had no spirit to attend to his business. One day he entered the room where his wife was sitting, and said with a mournful delight, 'I have found it, I have found it.' She asked him what he had found. He still said, 'I

have found it, I have found it.' The big tear began now to roll down his cheek, and he then explained that he had found peace by resting on the merits of the blessed Redeemer. I have just had a long and interesting conversation with him. He still advances in the way to everlasting life. O what reason for praise, that one brand has been plucked from the burning. May he adorn the gospel!

"Had a long conversation with ——. He gave me some details of his life. They may be summed up in a few words. He was once inclined to follow what is good, but now his mind is much influenced by sceptical notions. He only receives part of the word of God. He denies all mysteries. His mind appears to be wholly leavened by infidelity. I sent him the 'Philosophy of the Plan of Salvation,' and begged him to read it carefully. Light appears to be breaking in upon his mind. I would fain hope that now he knows the truth, and feels its power. He loves faithful dealing.

"Visited ——, and was glad to find that she had lately received good to her soul. She told me that it would be three months, next ordinance Sabbath, since she was deeply impressed by some remarks which I made respecting being joined to the church and united to the Lord. The latter chiefly affected her. Afterwards she heard a sermon on Philippians iii. 8, which did her much good. Since, she has increased in light and love. I entered fully into the account of the conversation of our Lord with

Nicodemus, given in the third chapter of John. She spoke clearly of her own conversion to God."

It was in 1848, that, deeply affected by the sunken condition of the vast masses of immortal beings, who were living around him in utter indifference even to the forms of religion, he determined, in company with two friends,—one of them the Rev. John Day, an esteemed minister of the Primitive Methodist connexion, and the other, Mr Joseph Martin, a member of his own church,—to set about a thorough visitation of all the streets and lanes in the neighbourhood of Wallis Street Chapel. He went in company with one or the other of these friends, from house to house, and from door to door, distributing tracts, holding conversations, and making inquiry as to the spiritual state of those with whom he met. He gives, at the close of the year, the following account of this laborious undertaking:—"We have visited all the families on the south side of Waterloo Vale, on to Barrington Street, both sides of Barrington Street, all the district from Waterloo Vale to the Churchyard, and from Barrington Street to Oyston Street. The district contains 293 families, 220 of whom we found at home, to whom we addressed the words of eternal life, and with whom we engaged in prayer. Only in two cases were we refused admission,—in the one instance from a rich family, and in the other, from a poor one. We have argued with the sceptic and the latter-day saint; we have conversed with the ignorant and the

well-informed; we have commended Jesus to the pharisee and the harlot; we have attempted to rouse the backslider and the formalist; we have sought to animate the burdened sinner, and the tried Christian. Nothing is so well-fitted to bring out the actual condition of our fellow-men, as visits to them at their own houses. To our knowledge good has resulted from our visits."

Good did result from this effort. The facts which were ascertained were brought by Mr Moir under the notice of a benevolent and public-spirited gentleman of another denomination, who was so much affected by them, that he offered to give twenty pounds a-year towards a town mission for South Shields, if one could be established. This was happily effected soon after, and Mr Moir became very appropriately the gratuitous superintendent of the mission of which he had been the projector. Over this mission he watched for a considerable time, with assiduous and untiring care.

CHAPTER IX.

Labours more Abundant.

THE year 1850 was a most memorable one to the pastor at South Shields, and to his beloved flock. It was, in many respects, the busiest of the many busy years of his public life. In it he gathered in more largely than usual the fruits of the toil of former years. God saw meet, in the course of it, to visit him with trials which somewhat clouded what would have been otherwise a season of the brightest sunshine.

He began it by publishing, as a sort of New-year's gift to the church and congregation, a "Guide-Book," designed to afford them, and any who might be interested in them, "a more distinct view of their principles and operations." With the exception of one or two brief tracts, and an occasional article in a magazine or newspaper, this was Mr Moir's only appearance from the press. It is in every respect characteristic, very carefully arranged, aiming constantly at usefulness, abounding with pithy, racy

observations, and breathing throughout the ardent piety and large-hearted benevolence which seemed to be enstamped on all that he had to do with. That it is quite a "multum in parvo," must be manifest when it is known, that in about fifty pages, it embraces the following wide range of subjects:—"Constitution of the Church—Sabbath Services—Sabbath Schools—Prayer Meetings—Classes—Meetings—Weekly Services—Marriage—Baptism—Public Thanksgivings and Prayers—Loan Tract Society—Missionary Society—Benevolent Society—Visits—Collections—Out-Stations—Library—Statistics."

In April, the "Bethel station" was opened. Of it Mr Moir gave the following account to the church:—"This station took its rise in peculiar circumstances. The attention of the pastor was first directed to the low end of the town, by that district being visited by the Rev. J. Day and himself. His attention was next called to it, when, on the 4th December last, twenty pilots perished in attempting to save the lives of those who were in danger of shipwreck. A room was procured from the widow of one of the pilots who perished; but, in consequence of her removal, the service was only continued for a few weeks. We were now without a place to preach in, in that destitute locality. On the 4th of February, at the missionary prayer-meeting, an interesting article from the *British Quarterly* on "Ragged Kirks" was read. In connexion with the reading of this article, it was stated that a room

was wanted at the low end of the town, and that some plan might be adopted to obtain one. At the close of the meeting, an individual, interested in the advancement of the cause of Christ, offered L.4 a-year for a room, during his life-time. Various parties were now employed to look out for a suitable place. At last, Mrs Oliver's long room was obtained. It is suitable as it respects locality, population, and accommodation. A former pastor has preached in it; and our departed brother, Mr Pybourn, long taught a school in it. A Bethel flag has been obtained, being the gift and work of three sisters in the church. A flagstaff, 35 feet high, with its necessary rigging, is to be provided. Two of our friends are to furnish some forms. 300 small bills have been circulated, announcing the services to be conducted in the place; these have been chiefly circulated in the neighbourhood of the room. In the meantime, public worship is to be conducted in it each Wednesday evening—with a Bible class from half-past five to half-past six. A Sabbath school is to be opened at ten minutes past nine in the morning, and at half-past one in the afternoon. The opening service was last night, the 24th instant. The service was delightful. Our people most heartily responded to the invitation given last Sabbath day. May it result in much good!"

In addition to the services at first intended, Mr Moir opened a free day-school at the "Bethel station;" and, for some time, he was the principal

teacher,—a few female friends who had some leisure time at their disposal, being his assistants. In this labour of love he continued till his health gave way.

In the autumn, the chapel in Wallis Street was re-opened, after being considerably enlarged and much improved. His untiring labours and efficient pulpit ministrations drew a much larger congregation to the chapel than had ever before worshipped in it, and additional accommodation was thus wanted. When a proposal was made to furnish that accommodation, one friend offered a very handsome subscription towards it, and another offered to advance a considerable sum, without interest, if it was done at once. The work was set about with vigour, and was executed speedily and satisfactorily. The 8th of September—the day of the re-opening—was a day of much interest. The writer of these pages preached in the morning, and Mr Moir himself in the evening. All rejoiced in the wider sphere of usefulness which was opened up for "a good minister of Jesus Christ;" and he rejoiced with trembling, while he looked forward to duties and services in the larger sanctuary, which his heart exulted in, but which his feeble frame was scarcely equal to.

The scene in Wallis Street Chapel, on Sabbath evenings, about this time, and till the close of his ministry there, was frequently most impressive. The chapel was quite full of attentive worshippers—every word of the preacher was listened to as though it were his last—a death-like stillness usually reigned,

which was only broken in upon by a sob from some anxious soul, or an "amen" from some warm-hearted Christian; and then, as soon as the general congregation was dispersed, God's people were found around the mercy-seat, earnestly imploring the outpouring of the Spirit on the services of the day, and hymning together their cheerful song of praise. During that precious hour the pastor forgot all his fatigues; and when he returned to his home, attended, as he often was, by some thoughtful and sympathising friend, he did so, confident of hearing that good was done by such heartfelt exercises, and in answer to such fervent and importunate prayers.

At the close of the year, he presented, at a social meeting of the church and congregation, the following luminous, and, in every respect, most remarkable account of the year's engagements:—

"The history of the twenty-ninth year of the Congregational Church, South Shields, contains details of the labours of the fifth year of the present pastorate. During this period, there are two facts worthy of special notice. *First, It has been the year of greatest trial to the pastor.* No dark cloud came over his own mind respecting his peace and safety in the Lord Jesus Christ; but bodily indisposition brought him almost to the resolution to resign the ministry, for the public exercise of the pulpit was the object of dread rather than of pleasure. But, through the help and mercy of God, in answer to many prayers, he has now ability for, and comfort in all his public

duties. Such a conflict, however, could not take place without painful sensations. *Second, It has been the year of greatest success during the present pastorate.* The chapel has been enlarged, and the congregation increased. There has been edification within the church, and conversion without its pale. Never was there a greater number of persons connected with, nor more admissions into, the church. It has been the year, too, of the greatest effort. Let us glance at some of our engagements during the year:—

"SABBATH SERVICES.—The bulwarks of Christianity are the Sabbath, public worship, and the ministry of the word. Remove these, and the best interests of individuals, families, and communities would be destroyed. The services of the Sabbath consist of public worship, the ordinance of the Supper, the fellowship meeting, and the monthly sermon to the young. *Public Worship* is conducted twice every Lord's day; and this has been punctually observed throughout the year, excepting three Sabbaths, when the chapel was shut for enlargement. The attendance and interest in the morning, have greatly increased, but the improvement is still more marked in the evening. The pastor has been fourteen Sabbaths and a-half out of his own pulpit, the occasion of his absence, in eight and a-half of these, being sickness. The following brethren have officiated in his room—Revs. J. Walters, J. Day, J. Mather, S. Goodall, J. Wood, A. Clark, A. Jack, J. Walker, R. Green, R. Chamberlain, A. Reid, and

W. Harbutt. Mr Chamberlain, the first pastor, supplied the pulpit with much acceptance for three weeks. During the year, a great number of important subjects have been discussed. Did time permit, a full account could be given of the effects produced by not a few of these sermons. The 'Demoniac' made a deep impression on the heart of one who, not long after, died suddenly. 'Readiness to good works' was beneficial to the Sabbath school. 'The Pastor and flock' met both with approbation and disapprobation. 'The solemn question,' and 'The broken heart' each led to the conversion of a soul. 'The military charge,' and 'Christ giving life,' were greatly blessed. 'Deceitfulness of sin,' 'Keeping the heart,' and 'The character of God' were all useful. 'Christian privileges,' and 'The rock higher than I,' refreshed many—and so with many others. The sower looks for fruit from the precious seed he sows. *The Ordinance of the Supper.* —This refreshing feast has been omitted twice during the twelve months. The time when Mr Chamberlain presided at it, is spoken of as a solemn and refreshing season. The day that ten members received the right hand of fellowship, was an important and interesting day. The greatest number in attendance has been 92; the smallest, 71; 19 strangers have sat down with us during the year. All the absentees for each month are regularly visited, and the reasons of absence carefully recorded. Only 20 have attended every ordinance. *The Fellowship*

Meeting.—This meeting is for members, that they may edify each other by mutual exhortation. It has been held eight times during the year. From 40 to 50 attend regularly. There were 56 at the last, which was every way the best. *The Monthly Sermon to the Young.*—This service has only been observed seven times. The largest attendance has been from 400 to 500. Mr Harbutt has officiated twice. *The Course of Monthly Lectures on Church Principles,* which has extended over fourteen months, was concluded in February.

"PRAYER MEETINGS.—The importance of believing, persevering, and importunate prayer, cannot be overstated. The necessity of secret prayer for personal advancement in holiness—the importance of family prayer for the peace, discipline, and welfare of the household—and the connexion of social prayer with the outpouring of the Spirit upon the church, cannot be too strongly pressed. Of all the meetings, those for prayer should be best attended. There has been no *Sabbath Morning Prayer Meeting* during the year. Who is willing to revive it? *The Sabbath Evening Prayer Meeting,* the object of which is to supplicate the Divine blessing on the preached gospel, has, with three exceptions, been carried on without intermission. The attendance and interest have both increased. *The Sabbath School Teachers' Prayer Meeting* has been regularly observed, and the conversion of the scholars has been invariably sought. *The Monthly Missionary Prayer*

Meeting has, with some exceptions, been observed. The information from Tahiti, Southern Africa, Bellary, China, Samoa, and France, was received with lively interest. *The Tract Distributors' Monthly Prayer Meeting* has also been continued. Details for the month, respecting the districts, are given at this meeting. Prayer is presented on behalf of the labourers, and those among whom they labour. *The Monday Weekly Prayer Meeting* has been carried on with few interruptions. The attendance has risen from 30 to 60.

"CLASSES.—The different classes for instruction in Divine things, are five :—1. *The Adult Bible Class.*—This class meets on the Monday evenings, and is for those above 15 years of age. During the year, upwards of 60 have entered it. The average attendance is about 25. This class has been vacant three times during the year; and Mr Hutchinson has conducted it sixteen times. It is the source of much profit and interest to the teacher, and of great advantage to the class. The whole church and congregation is invited to attend. 2. *The Thursday Evening Class.*—This class is for those under 15. During the year upwards of 40 have entered it. The average attendance is 22. It has been sixteen weeks closed. Mr Hutchinson has conducted it thrice, and Mrs Moir once. 3. *The Anxious Inquirers' Class.*—This class has only been held six times during the year; but anxious persons have been conversed with, every week almost, at the pas-

tor's house. 4. *The Church Principles' Class.*—This class has been conducted by Mr Little. It has been held four times. Three, five, and twelve have been the attendance. 5. *Female Bible Class.*—This class has been conducted by Mrs Moir, monthly. During the year it has had three interruptions. Nearly 30 have been enrolled, whilst 13 is the average attendance. The first nine chapters of Genesis have been examined, and several important doctrines have been considered.

"MEETINGS OF VARIOUS KINDS.—The Church of Christ may be compared to a skilfully constructed machine, whose smallest pivot, as well as its largest wheel, are necessary. Hence the importance of those meetings which are seldom seen, as well as those that are conspicuous to all. *Church Meetings.*—These have been nine; and at them much important business has been transacted, which must be known to all the members who have attended. *Deacons' Meetings.*—These have been twelve. The utmost cordiality has prevailed at them. *The Sailors' Wives' and Mothers' Meetings.*—These meetings were only contemplated during the time the chapel was enlarging. From ten to sixteen have attended. The comfort of the sailor's friends is aimed at, and the spiritual prosperity of him who is tossed upon the mighty waters, is earnestly sought. For the mariner, the guidance and protection he needs, is supplicated; and when he reaches his port, or is delivered from impending danger, praise is rendered to God on his behalf. Ex-

tracts are read from the *Sailor's Magazine*. *The Mothers' Meeting.*—This meeting has been held regularly during the year, excepting in June, July, and August. The attendance has advanced from 10 to 20. The personal improvement of mothers, and the presentation of united prayer on behalf of their children, have been steadily kept in view. Times of refreshing have been experienced, and prayers have been answered. The *Mothers' Friend* is earnestly and confidently recommended.

"WEEKLY SERVICES.—It is the manifestation, either of a meager state of piety, or a state of much worldly or domestic embarrassment, when the house of God is only attended on the Sabbath day. These weekly services are a kind of barometer by which judgment is passed on the spiritual atmosphere in which Christians live. *The Wednesday Weekly Service* has been carried on for nearly five months. It was always found to be a refreshing service. Mr Crass has conducted two of the services, and Mr Mather other two. *The Thursday Evening Lecture* has been continued throughout the year, with seven exceptions, and six of these were on account of the chapel being closed. The attendance has been from 50 to 140. 'Growth in grace;' 'Hiding the word;' 'Perplexity;' 'Christ a fountain;' 'Divine springs;' 'Gratitude and courage;' 'The love of God;' 'Brotherly love,' and 'Prayer,' have been useful and highly prized subjects. *Special Services* have been held during December, and assistance in these has been ren-

dered by the Revs. W. Harbutt, W. Stead, M. Henderson, A. Reid, J. Wood, S. Watkinson, S. Goodall, R. W. M'All, and A. Jack.

"LOAN TRACT SOCIETY.—The Loan Tract Society is still in healthy operation. During the year, 38 have stood identified with this important institution, all of whom received their appointment from the church.

"BENEVOLENT SOCIETY.—This Society claims the support of the members of the church and congregation, both on account of its excellent principles and beneficial effects. In it all help themselves, whilst the strong assist the weak. The Society consists of 37 members. Its annual contributions have amounted to L.44, 16s. 3d. Ten sick persons have been relieved, who have obtained no less a sum than L.11, 11s. It claims support.

"VISITS.—There are 81 families in the church, which, with five in each, amount to 405 individuals, and only 125 of these have been connected with the church. What an extensive field for Christian culture! The pastor engages to see each family connected with the church six times a-year. This has been done, with seven exceptions, which will be attended to before the close of the year. In the case of those members who have stood on the list all the year, the families have been visited, on an average, seven times during 1850, notwithstanding the protracted illness of the pastor. Thus, to the church, no fewer than 547 visits have been paid. The fami-

lies of the congregation, and others, visited, number 155, and these have been visited, on an average, twice, making in all 306 visits. The visits altogether have been 853. The persons with whom the pastor comes in contact during the year, in pastoral visitation, are no fewer than 1180, the majority of whom, it is to be feared, are still unsaved. The importance of this work may be seen from its nature. It is not for gossip; in such circumstances, pastoral visitation would be a curse, and not a blessing. It is not for worldly conversation,—unless it be to lift up the mind in difficulty. The state of personal religion is inquired into, a suitable portion of Scripture is read, and prayer to God is presented. Your pastor has stood beside the dying man, whom sin has bewildered, hardened, and enslaved, and with his spirit deeply moved, has sought to arouse him to consciousness as to his lost and perilous condition. He has reasoned with the infidel, the drunkard, and the unclean, urging them to forsake their errors and iniquities. He has stood at the bedside of the sinner, whose sins, in all their blackness and aggravation, appeared before him, and who asked, 'What must I do to be saved?' The backslider, in his downward path, has been sought out and warned. And the dying Christian has been led to those sweet experiences of spiritual things, which befit one who is in the precincts of heaven. We find that religion is as much needed in the richly ornamented parlour, as in the dark and cheerless cellar.

"It may now be inquired, *What good has been done during* 1850?—*Conversions have taken place.* There have been 26 conversions during the year, so far as man can judge, that have come to our knowledge. And by conversion is meant the formation of a new creature in Christ Jesus. It would be interesting to entertain you with an account of each of these, but time forbids. Although different circumstances have awakened each, yet the same truth has cheered all. Besides those who have been brought to decision, there are others still in a state of anxiety. Young and old have been introduced into the liberty of the children of God. *Additions have been made to the Church.*—These additions have been 16; whilst other two stand before the church as candidates for church-fellowship, and not a few others have applied for admission. Of the 16 admitted into the church, ten have been brought to Jesus Christ in connexion with the preaching of the gospel here; the other six have been received from sister churches. *Liberality and faith have been manifested.*—Liberality in sustaining all the new efforts, and entering upon new plans of usefulness; liberality in paying off the old debt on the chapel;—and faith, in enlarging this place, which is now a commodious place for the worship of God and the preaching of the gospel. *Not a few have been enlisted in the service of Christ.*—To work, is both healthful and honourable,—this is especially the case in the service of the Lord Jesus Christ. One has

been appointed by the church as a local preacher, 11 have been appointed as tract distributors, and at least 20 have entered the service of the Bethel station and the Sabbath school. We must not stop until every member is a labourer in the Lord's vineyard. *Some have entered glory.*—The pastor has had to do with nearly 30 deaths during the year. He can speak with hope of 11 of these, who lived and died as the disciples of Jesus Christ; but he dare not entertain hope of the remaining 19. How painful the thought of nineteen dying without giving any evidence of love to Christ!

"We have now answered the question, 'What good has been done in 1850?' But there is no room for self-congratulation. We have all come far short of duty. The result shows that the day of small things ought not to be despised. And what is now needed among us, is the personal effort of every member—believing and earnest prayer presented on behalf of the pastor—union and peace in the Church —every one at his or her post—dependence on the Spirit for success—Christian zeal manifested, and patient continuance in well-doing. Shall we not all unite in saying:—

'O may his conquests still increase,
And every foe his power subdue!
While angels celebrate his praise,
And saints his growing glories show?'"

CHAPTER X.

The Willing Spirit in the Weak Body.

Mr Moir's labours at South Shields were at once numerous and various—taxing the energies, both of his mind and body, to the uttermost. That they were of a kind which no one could pursue uninjured, for any great length of time, and which he, debilitated as he was by serious attacks of illness in former days, could not long continue, every one saw but himself. He was often forewarned of the tendency which they were sure to have, and was sometimes expostulated with regarding their effects on his feeble frame. "It is better to wear out than to rust out," was the answer which he was in the habit of returning to the cautions and counsels of his friendly monitors. His mind was so ardent, and his sense of responsibility was so strong; his love to his work was so great, and his perception of the sad condition of the unsaved multitudes around him, was so vivid, that he felt as if "necessity was laid upon him," and so laid upon him, that, almost in

spite of himself, he was urged onwards and carried forwards in all the arduous engagements on which he had entered. When so many do but little for the good of souls, it would be wrong indeed to pronounce too severe a judgment on one "good and faithful servant" who may appear to have done too much. It is only right, however, to state, that Mr Moir, when he was laid aside from active exertion, began to see, that if he had in former days husbanded his strength more, he might, as far as man can judge on such a matter, have been spared to work longer, and might thus have really accomplished more. His was a nature, however, in which *self* seemed to be so entirely annihilated, that he never thought of his own comfort or welfare, when there was any service to do for God, which it was at all in his power to accomplish. Always was he ready to "be offered upon the sacrifice and service" of the faith, and he could "joy and rejoice" in it just as the apostle did. We can only briefly refer to some of the ways in which he sought to do good at South Shields, in addition to those which have been already specified.

In open-air preaching he took great delight. References have before been made to his labours in this way. He began them in Laurencekirk, and carried them on pretty extensively in the surrounding neighbourhood. In a letter written at that time, he tells, in somewhat amusing terms, of the difficulties he had to contend with—how his friends, unaccustomed

to any thing of the kind, tried to dissuade him from attempting to preach in the streets—how many who could not appreciate his motives, stood aloof, and looked curiously on, while, with a few friends around him, he began his work—how, on one occasion, the magistrates of a certain ancient borough sent the town officers to order him, with certification as to the consequences of disobedience, to desist from what they regarded as a most irregular practice—how, heedless of all discouragements and repulses, he quietly did his work—and how, after all was over, there were congratulations and apologies both from friends and foes, and, what he valued infinitely more, proofs that God was with him, in the awakening of some who had been before indifferent, to serious concern for their souls. In South Shields he preached in the open air in various parts of the town. His usual place for such services was at the foot of King Street, a central spot, connected with one of the principal thoroughfares, and on the way, also, to the sea-shore, where he could not fail to be noticed by many passers by. During the summer months, he was in the habit, on the Sabbath evenings, after the service, of retiring from the chapel to this place, accompanied by a few friends; and he soon gathered a considerable number around him, to whom he preached a plain and pointed discourse. He was always listened to attentively, and often seriously. These out-door services were the means of arresting many who were pursuing a course of carelessness

and ungodliness; and several were induced by them to place themselves under his regular ministry.

In the course of his public ministrations, he was in the habit of taking particular notice of passing events, making them to bear on the spiritual instruction of his people. This he did with much wisdom, and with great success. In 1848, some men, employed on the South Shields and Pontop Railway, were engaged one Sabbath in repairing some of the works on the line; the train in which they were returning to their homes in the evening, was run into by another train, and several of them were killed. This event he improved to a very numerous congregation on the following Sabbath evening, from the words, "There is but a step between thee and death." After this many of the workmen connected with the railway began to attend the chapel, and some of them were led to the knowledge of the Saviour, and eventually became members of the church. In 1849, as a boat was on its way, one Saturday, from a shipbuilder's dock to a vessel in the river, with seven carpenters on board, it capsized, and two of them were drowned. This event was improved on the Sabbath evening after, from the words, "Go to now, ye that say, To-day or to-morrow, we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." A large congregation

attended, and some who were never in the chapel till that evening, are now united in fellowship with the church. In 1849, twenty pilots belonging to South Shields, while endeavouring to save the crew of a vessel which had been stranded near the mouth of the river, were lost at Tynemouth by the upsetting of the lifeboat. This event Mr Moir improved, on the following Sabbath evening, from the words, "Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but except ye repent, ye shall all likewise perish." The chapel was crowded on the occasion, and a deep impression was made on the large congregation.

The generous and benevolent spirit by which he was actuated appeared on many occasions, and in many different ways. He never sounded a trumpet to tell what he did, and much of it will remain unknown till that day when the great Master will acknowledge every "cup of cold water given to a disciple in the name of a disciple." His own means were very circumscribed; but, the "riches of his liberality abounded," and he had friends who were always willing to put it into his power to do good. He visited the families of the whole of the pilots to whom reference has been made, and when he appealed to his congregation on their behalf, stating the circumstances of each bereaved family, from his own inquiries, his appeal was at once

responded to by a liberal collection. On his arrival from Newcastle one day, during the time when cholera was raging in South Shields, he saw a number of persons gathered together at the railway station, around a poor man who had been seized with the prevailing epidemic, while waiting in the station, and who was too ill to go, as he wished to do, to Sunderland. On finding how things were, he at once procured some brandy, gave it to the man, got him so far rallied that he was able to enter a railway carriage, took out a ticket for him, and another for himself, went with him to Sunderland, took a cab there, and accompanied him in it to his home.

During the time of the visitation of cholera, his exertions for the spiritual welfare of the people were most unremitting. He was willing to go anywhere to visit those who were labouring under the disease, if he could but speak a word of instruction or consolation to them. He held a meeting in his chapel every night in the week, except on Friday and Saturday, in order to instruct and comfort those whose minds were then in a peculiarly susceptible state. These meetings continued for many weeks; and the anxiety of the people who attended them was so great, that he felt it very difficult at last to bring them to a close. After they were over, he set apart the Friday of every week, for receiving inquirers in his own house, and sometimes upwards of twenty would come to him on one day, asking the great

question, and seeking to be directed amid the perplexities with which they were beset.

He always had a few of his hearers under special inspection. Perhaps six or seven at a time shared in the attentions which he thus bestowed. His eye was quick, and as he had no paper on which to rest it, in preaching, he could form some idea, as he proceeded with a sermon, by whom the truth was felt to be the truth of God. When he saw any one who appeared to be more than usually interested, he would say, "There is something working in that heart, I must follow it up." Without delay, the individual was visited, and drawn into conversation on religious subjects. As soon as confidence was gained, an invitation to the study was given. There, like the Apostle Paul, in his own house, he taught many an anxious one the way of life and peace. These soul-searching interviews did not in every case issue in conversion; but in many cases they did. It was his usual plan, on these occasions, to take the third chapter of John as the groundwork of his instructions. His explanation and application of the 16th and 17th verses, enabled many to find Jesus to be precious. He generally sent the inquirer home, with the momentous truths contained in these verses to think on, and many came back to him rejoicing in the Saviour.

His labours among the young were untiring. It was his practice to preach a sermon to children once a-month; and those sermons, which he always pre-

pared carefully, as he did all his other sermons, must, from the striking and racy style in which they are composed, have produced a deep impression when they were delivered. He had also what were called grammar classes and Bible classes—the former for instruction in the elements of logic and mental philosophy, and the latter for the elucidation of the Sacred Scriptures. At that time, he had, in addition to these, classes for the study of Hebrew and Greek, with a view to enable those who entered them, to read the Scriptures in the languages in which they were written. These classes were useful to many. The young people in whom he took so deep an interest, greatly appreciated his kind attentions. In 1847, a presentation was made to him by his classes, of a writing desk and a number of valuable books, and on that occasion one of their number addressed him in their name, in the following terms:—

"It is now about two years and a-half since you, in the good providence of Almighty God, were directed to this sphere of labour. Since that time, many are the hours which you have spent in teaching the Bible and grammar classes. We trust that the affectionate, unwearied, and instructive manner in which you have conducted these classes, will always be remembered by us. The various traits of character which have been unfolded to us, while meditating upon Old Testament biography, as well as the important hints which have been suggested

by you, while meditating upon these characters, has not failed, we are persuaded, to produce impressions, which time shall not destroy, and which eternity shall only tend to unfold.

"Our object in meeting together this evening, is to present you with a testimonial of esteem. We trust that we are sincere when we say, that it is under a deep sense of our obligation to you, as our teacher, that we request you to accept this testimonial. May you be long spared to preside over these classes, and may the good which has been effected by your instrumentality, be but the beginning of a greater amount of good which is yet to come."

With a kind forethought, which was greatly to their credit, his people, who saw the way in which his self-denying labours were telling upon him, furnished him every summer with the necessary pecuniary means for enjoying a few weeks' relaxation, which, circumstanced as he was, he could not otherwise have enjoyed. He generally took his family with him on these little trips, anxious that they should participate with him in any benefit that might be obtained from them. While inhaling the salubrious atmosphere of Gilsland or Cambois, he never could satisfy himself without attempting to do good to the souls of his fellow-visitors, and trying to scatter some good seed among the resident population. The congregations which he had at these places, were very interesting ones, and whether

he preached in the large room of the lodging-house, or in the open air, many clustered around him who seemed to forget all their sectarian distinctions in the common feeling that he and they were "one in Christ Jesus." Writing to his brother William from Gilsland, in July 1847, he says, "We have been enjoying ourselves here as much as strangers and pilgrims could expect to do. There is no earthly day without its clouds, but upon the whole we have been happy. If spared to preach to-night, as I intend to do, I shall have preached fifteen times since I came here. We have met with kind Christian friends from all quarters. Some who before did not know the Saviour, have been impressed deeply, and one at least has given us reason to believe that he has been brought to Jesus. There has been no dancing since we came; and before, that kind of thing was wont to go on every night. The piper is complaining very much, poor fellow. Surely the devil has had the field long enough. May Jesus now have the pre-eminence!"

In his journal, under date, "Sabbath, 11th July 1852," when he was with his family at Cambois, he says, "Began a Sabbath school here this morning; eighteen were present. The Rev. Thomas Robinson, who is staying here, gave an interesting address. I preached in the afternoon, and Mr Robinson in the evening. An interesting day."

Thus, at home and abroad, among his own people, and among strangers, day and night, did Mr Moir

enjoy the blessedness of those who "sow beside all waters." To many his words came with power. His was moral and spiritual power—the power of faith and piety, of holiness and consistency, of devotedness to God and integrity towards man, of earnestness, proportioned in some measure to the infinite importance of the truths he held and the professions he made;—of spirituality in temper and demeanour, in aim and purpose, which showed that he really led the life of faith, and endured this world's chequered experiences, as one who was a citizen of a better world. God fitted him for his service, blessed him greatly in it, and he was happy, not only in the prosecution of present labour, but in the prospect of future exertions.

The spirit with which his various duties were prosecuted, he describes in the following terms:—"In looking at the past, we have much reason to thank God; and with that experience we have to contemplate the future and take courage. Faithful preaching, Scriptural discipline, holy living, hearty working, and fervent praying, are required, for the conversion of sinners and the evangelization of the world!" How largely did he exemplify these!

Amid the cheering prospects which seemed to be opening upon him, there were, however, some black clouds lowering around, which appeared to foretoken coming calamities. His health was becoming more and more impaired, and his frequent attacks of serious illness, gave solemn warning, both to himself

and to his people, that "the night" was coming, and might not be very far off. On this subject, Mrs Moir, looking back for a year or two, says, "It was in the November of 1848, that he was laid down with a severe attack of jaundice. For some weeks he complained of great lassitude—was almost unfit for work, and at length lost all relish for food. On Mr Callendar, the surgeon, being called, he at once told him he had worn himself out,—that there was complete prostration in the whole system, and that he must now lay himself up. In a few days, jaundice showed itself, and it was not till very severe means were used, and many weeks of severe illness were endured, that, at last, in answer to many prayers, the means were blessed to his recovery; his life was prolonged, and his health was again restored. The kindness and sympathy of the church in South Shields during this affliction, he always remembered with gratitude. Their prayers were unceasing—their exertions to promote his comfort, and that of our children, who at the same time were all ill of hooping-cough, were unwearied. There were mothers in the church, and some of them are now in glory, who would willingly watch the sick bed, by night or by day, could they only administer a little comfort to their pastor's family, or make his mind more easy. Fathers there were, who, when the father of the family was laid aside, and they could not hear the voice of their teacher in the sanctuary, paid frequent visits to the house of mourning,

and, by cheering words and fervent prayers, sought to raise his drooping spirit. Nor were the young forgetful of him who was truly the guide of their youth. They loved him tenderly, and in various ways they gave expression to their attachment, in this time of need. This affliction, I have no doubt, bound the pastor to his flock, and the people to their pastor, with even a stronger affection than had existed previously.

"I recollect little of what passed in conversation, during this affliction. No one can forget, who knew him, the continual placidity of his mind; the smile rarely left his countenance. If danger was apprehended, then he was ready to own that it came from a Father's hand, and he bowed submissively to the rod. If health seemed likely to be restored, then he would say, that life was to be the Lord's, 'Living or dying,' he would add, '*I am his.*'

"After several lesser illnesses, the Lord saw meet again to lay his hand heavily upon him. In the summer of 1852, we spent a few weeks by the seaside, at a secluded spot called Cambois, near Blyth. His strength, during this season of relaxation, did not appear to return, as on some former occasions; and when he returned home, he seemed always thankful of assistance in his pulpit duties—a circumstance quite new to him. Feeling himself very weak and poorly, he was advised to go to the north of Scotland, and to try the effect of hydropathy. Accordingly, he paid a visit of some weeks to Loch-

head, in Aberdeenshire; but neither did his stay there produce any beneficial effects. He returned again to Shields in October, little or no better, and quite unfit for his labours. He was examined by several eminent medical men, all of whom advised him to lay himself aside from active work for a while, and to seek a dry and bracing climate, with pure air.

"The opinion thus given of his health, was painful in the extreme to the members of the church in South Shields; and they insisted on his having still more medical advice, previous to his taking any step. When this was obtained in Newcastle and South Shields, both he and they came to the conclusion, that the time had arrived when they must part; and that, to be ultimately useful, he must for a season be free from excitement, and away from the possibility or necessity of over-working himself. His principal ailments at this time, were, weakness, biliousness, nervousness, and an internal uneasiness, which every medical man seemed to fear as symptoms of some lurking disease, that ultimately might prove fatal. But, seeing his sensitive disposition, they wished to avoid giving him unnecessary alarm, by any very minute description of his disease, or any statement of its probable results; and so, he and we hoped for the best.

"It was after a most painful struggle, that he at last determined to leave South Shields. He was unable to preach a farewell sermon, as he had done

in Laurencekirk, and did again in Rothbury, but went away as quietly as possible—anxious to save his own painful feelings, and those of his weeping flock. The affection of the people was manifest to the last. Every assistance in their power, they rendered to me, when I was left alone for a few weeks; and then, when separated from them, the substantial proof of their affection which we received, showed, that the love they professed did not expend itself in empty words."

On the 11th of November 1852, he addressed to the church under his care, the following letter, intimating the painful resolution which he had come to:—

"To the Church of Christ meeting in the Congregational Chapel, Wallis Street, South Shields:—Dear Christian Friends,—For at least two years, it has been my growing conviction that the atmosphere of this locality is unfavourable to my constitution, now weakened by disease, and that it was my duty to seek for a more congenial climate. This conviction has been strengthened by medical counsel; as five physicians, distinguished in their profession, have urged me to leave this neighbourhood. On this ground, I resign, with mingled feelings, my office as your pastor. The reflection, that for a period of seven years, there has been peace and prosperity, and that there has not been a single jar between me and the deacons, affords me, at this hour, unfeigned pleasure. It is my earnest prayer that you may en-

joy the presence and blessing of the Head of the Church, and that you may speedily have a devoted pastor, who shall feed you with knowledge and understanding.—In the bonds of the gospel, I am, yours faithfully, D. Moir.

"4 Laygate Terrace,
11th November 1852."

A few days afterwards, the church, at a special meeting, gave expression to the sentiments of strong affection which they entertained towards him, and the deep regret which they felt, at the prospect of his resignation. The resolution adopted on that occasion, was to the following effect:—

"That the intimation conveyed by our pastor, of his determination to resign his ministerial connexion with this church, is a subject of the deepest sorrowful regret to us as a Christian society.

"That, whilst recognising the obligation of minister and people to bow with humility to the Divine dispensations, yet, from the various considerations, that our pastor has for the space of seven years preached amongst us the glad tidings of the gospel—has had his abundant labours crowned by Divine power, manifested by a great increase of knowledge and holiness—has dispensed truth to multitudes, that may in time to come bring forth fruit to eternal life,—it is our earnest desire, that, for the present, he would consent to suspend his resignation for the period of three months, and await the issue of retirement.

"That a purse be presented to Mr Moir by the

church and congregation, as a token of sympathy and regard."

No very great improvement having taken place in his health, and the prospect of ever being able to resume his labours at South Shields being entirely at an end, he adhered to the resolution expressed in his letter of resignation; and thus his connexion with South Shields, where he had occupied a post of honour and usefulness, in a way which will never be forgotten by those who enjoyed the benefits of his ministry, finally terminated.

With a feeling of gratitude, which his self-sacrificing labours might well call forth, a handsome testimonial was presented to him on the occasion of his retirement. It was sent by a beloved friend, who had not a little to do with his introduction to the sphere of labour which he now left, and who, during the whole time that he occupied it, was a zealous coworker with him in every plan of usefulness.

Mr John Martin, to whom we refer, intimated, that, of the L.67, 10s. which he then sent,—L.56, 7s. 6d. had been contributed in South Shields, and the remainder by the church under the pastoral care of the author of these pages; and he conveyed the earnest desire of all Mr Moir's attached friends, that in his retirement from official labour, "the consolations and blessings which the gospel is calculated to afford to the disciples of the Redeemer, might richly abound towards him."

CHAPTER XI.

Toils and Trials at Rothbury.

"GREATLY exercised as to what course I ought to pursue. Dr Pirie of Aberdeen, Dr Smith of St Andrews, Dr White, Dr Cargill, and Dr Hayle of Newcastle, have examined me. They agree in thinking that I am in a precarious state, and quite unfit at present for my work." This entry in Mr Moir's journal, on the 2nd of November 1852, will explain the precise position in which he felt himself placed on leaving South Shields. Retirement from public duty was indispensable. It was not very easy for him, however, to find a suitable retreat. Torquay and Clifton, the Isle of Wight and the Isle of Bute, were all recommended by different friends. All of them he thought unsuitable, because the expense of reaching them, and residing at them, would entail an outlay which he could not conveniently meet, and because it would not be in his power to take his family with him if he went to any of them. This led him to look for some eligible resting-place

in the neighbourhood with which he had latterly, for several years, been connected. Some time before, he had been requested by the Committee of the Durham and Northumberland Association of Congregational Ministers and Churches, to visit Rothbury, in order to inquire into the circumstances of a small church in that place, which originated with the Association, and has ever since received pecuniary aid from it. That place, he now thought, was as likely as any that he could hear of to suit him, and it had the great recommendation of being comparatively near. Thither, after a good deal of consideration, he determined to go. It is one of those old border towns which, in bygone days, were far more important and influential than they are now. It is situated in a lovely valley, surrounded by ridges of mountains, and is thus guarded from the cold east and north winds. The silver stream of the Coquet, which flows close by the town, gives beauty and freshness to the scene, and is itself an object of interest to many. It has long been resorted to by invalids threatened with pulmonary disease. Its pure and mild atmosphere, the interesting walks which surround it, and the perfect quietude which reigns in it, to say nothing of the virtues of the milk given by the goats that browse on the neighbouring mountains, render it a very eligible retreat for one who is in a state needing rest and good air. To Rothbury, Mr Moir and his family removed, a week or two after the termination of his pastorate at South Shields. The win-

ter, which was then setting in, was a severe one; but, instead of being, as it was feared he might be, entirely laid prostrate, he began, by slow degrees, to get a little better; and, at the close of a few weeks, he felt as if health really was returning. In the course of a month or two, he became stronger almost every day, and was manifestly a great deal better than he had been for a long time before. Desirous to remain in a locality which thus appeared to suit him, and unwilling to continue idle, now that he felt himself able to do something, he began to seek out some sphere of useful exertion, in which he might at once do good, and provide something towards the support of his family. Eventually, he opened a day-school for the instruction of children of both sexes, and began a small business, comprising the miscellanies usually found in a country shop, placing what he called "the Repository" under the special care of Mrs Moir. He improved so much, as the spring advanced, that he was able to take an occasional service at the little chapel; and, on the retirement of the Rev. J. C. Wallace, who then was the temporary occupant of the pulpit, he agreed, at the urgent request of the church, to preach and discharge the usual pastoral duties, as long as his health permitted, and as he remained in Rothbury. He was thus placed once more, in the good providence of God, in a most unlooked-for way, in a position of honour and usefulness. Referring to the manner in which he had been led to the sphere which he now

occupied, he says, "It does appear very peculiar to me, that in Rothbury, a place to which I had no inclination to come, and where I had the presentiment that all active labour in this world would terminate, I should be so much restored, and should be so much blest." The chapel at Rothbury had been erected during the pastorate of the late Rev. George Clarkson, a man of the most sterling excellence of character, who gathered the little congregation, and presided over it till 1847, when he became superintendent of the Edinburgh City Mission; so that, in two different places, Mr Moir succeeded Mr Clarkson, though he was not in either case his immediate successor. Various unpropitious circumstances had affected the church and congregation at Rothbury, before Mr Moir went; the attendance at the chapel had thus greatly fallen off, and the chapel itself had got into a very dilapidated state. In the course of a few months, it was thoroughly repaired, and a clock put into it, which was presented by Mr Moir. The congregation gradually increased, and some additions were made to the church. In a few months more, a commodious school-house was built, adjoining the chapel; and, on the 21st of June 1854, the day on which the school-house was opened, there was a gathering of friends from various places, such as Rothbury has seldom witnessed. Contributions towards the erection of the school-house were received from persons of all denominations, and many of them were given as tokens of good will and kind

respect towards Mr Moir; so that here again he acquired influence, by the high character which he maintained, and made that influence to tell powerfully on the cause with which he was connected.

His every-day life at Rothbury was perhaps unique in its kind. At early dawn he might be seen preparing the repository for the business of the day—dusting the counter, tidying the shelves, dressing the window, weighing sugar, grinding coffee, folding up parcels, balancing the day-book, making out an order for fresh goods, serving an early customer, and doing the whole with as much ease and neatness as if he had come direct from the shop in Montrose, where, seventeen or eighteen years before, he had learnt some of these multifarious occupations. As soon as he had got through the pressure of these duties, he betook himself to Homer or Virgil, or Euclid, or some book of algebra or arithmetic, that he might prepare for the more advanced pupils whom he was to instruct in the school in the course of the day. Breakfast and family prayer over, the repository was left to the care of Mrs Moir, while he conducted the school, and so conducted it, that he proved himself a master in the scholastic art. Adhering to the usages of the times which preceded the monitorial system, he taught every class and every pupil himself, and he would allow no mumbling in reading, no blots in writing, no blunders in parsing, no errors in ciphering; while, in all the more advanced branches of education, equal accu-

racy was demanded. When the labours of the school ceased, other labours began. There was some sick person to visit; or there was some village service, two or three miles off, to take; or there was some work to be done in the garden, which bore, in its trim appearance, evidence of the constant care bestowed upon it; or the repository, which was open till evening, had something or other in it which found him employment. One day was like another, with the exception of the last and the first days of the week. Saturday was occupied in part in preparation for the Sabbath, and, in part, in the duties of the repository, which were then, as is usually the case, somewhat heavier than on other days. He who was so busy during the whole week, found employment in abundance, of the very highest and noblest kind, on the Sabbath. In the pulpit he was, as usual, tender and faithful, plain and instructive; preaching sermons such as are seldom heard in a small chapel in an obscure place like Rothbury; and sometimes meeting with a class of young persons, or assisting in the little Sabbath school; and always gathering his own family together, that he might, to a greater extent than it was possible for him to do on other days, act towards his beloved children the part of a Christian father, and "bring them up in the nurture and admonition of the Lord."

To some it may appear as if this labour—so unceasing and excessive—were at once imprudent

and improper, calculated to wear out the man who engaged in it, and thus to frustrate the very object which he had in view in going to Rothbury. It must be remembered, however, that he had so accustomed himself to active exertion, that it had become a sort of second nature to him, and that he was so constituted, that, unless he was laid prostrate by sickness, he could not live without labour: nor should it be forgotten, that the same conscientiousness which actuated him in all his former laborious duties, urged him on now.

The position which he occupied in Rothbury brought him into contact with a number of persons of various ranks and opinions, and gave him an opportunity of doing them good. It is not too much to say, that many learnt the most valuable lessons from what they saw in their intercourse with him, of what Christian principle is, and what it can do. There were those who were not slow to acknowledge this—telling him that the way in which he guarded against obtruding his religion upon them, while he gave them day by day a practical exemplification of it, rendered his influence for good the greater. In some cases, visitors, while attending his ministry, or conversing with him over the counter, were awakened to a discovery of their real state as sinners before God, or were led to a more accurate knowledge of the way of salvation than they had previously possessed. Some letters which he received from such persons, containing humble confessions of error and

perplexity, and seeking guidance and instruction from him, as one who was well able to lead them in "the paths of righteousness," afford very remarkable evidences of the power which he had over the hearts of all who really knew him.

No effort was wanting on his part to advance the spiritual interests of the people of Rothbury. At one time he established a meeting in his own house for prayer and the exposition of the Scriptures, and he went from door to door, to invite his neighbours to attend it. At another time, he began, in his own house, a free school for young men, which was conducted on the winter evenings, and of which many availed themselves. Though he laboured almost alone, having scarcely any one to help him, he never tired, or gave way to despondency. He was always willing to do any kind of work that fell to his lot, either in the house of God, or elsewhere.

Often did he regret that, in the little flock more immediately under his pastoral care, he had fewer instances of the Divine blessing accompanying his labours, than he had at any place at which he had laboured before. Still he did not labour altogether in vain. The influence of his holy, pious, zealous, benevolent course at Rothbury will, it is hoped, be seen in future days; and then, seed sown by him may yield fruit abundantly.

The letters which his friends received from him at this time were thoroughly characteristic—indicative of his Christian resignation and submission,

breathing the spirit of energy and enterprise which always distinguished him, and, above all, evincing the wonderful flexibility of character which made him always ready to adapt himself to every situation in which he was placed, and so to act in it that he might honour God. He says, in less than a week after going to Rothbury, "We begin now to turn our thoughts to some useful employment." After he had been there for some time, he says, "This world is a changing scene, and ere long we shall have done with its joys and sorrows. We have an important part to act in it, and our aim should be, to make it better for our being in it." Now he tells that his house is in Coquet Terrace, not in Malting Yard, and says "It is rather a good idea, that our first act in Rothbury should be to obliterate a name suggestive of strong drink, and to have inscribed, in legible characters, another, pointing to that pure stream which nature has supplied." Again he tells of a railway scheme, which, if carried into effect, is sure to make a thorough revolution in Rothbury, and to open up the beauties of its neighbourhood to multitudes who know nothing of them. Once more, he says, "What think you? I have another project in my head for Rothbury—to get it lighted with gas! I believe it could be done, and it would be a great improvement to the place. Could you give me any information on the subject!" Referring to his labours, he says, "We had large congregations yesterday, and most attentive ones, with evident tokens of the Divine

presence among us. Remember poor Rothbury in your prayers, that the rough stones may be polished, and the dry bones may live." Shortly before he left, he says, "My intimation of resignation has distressed my people exceedingly;" and he afterwards says, "What to do I know not. The idea of being laid aside as a bruised reed, is sometimes painful to me,—the more so as I wish to spend my life in doing good. Preaching I feel to be the most difficult work I have to do. It is the work my whole soul is most set upon, and it is the one among a thousand that I would choose. But, in my present state, there seems a *let* in the way."

He never regarded Rothbury in any other light than as a temporary abode; and though, after the opening of the new school-house, he set about his labours with fresh energy, and gave up the repository, in order that he might give himself entirely to teaching and preaching, he did so, more to prepare the way for another, than to open up a path for himself. While busily pursuing his labours in the latter part of 1854, he was once more attacked with illness. It had, on this occasion, been brought on as much by domestic anxiety and fatigue, as by the pressure of public duties. Scarlet fever entered his family, and, though all his beloved children were mercifully spared, they suffered much, and he suffered with them. The school was broken up. For several Sabbaths he was unable to preach. When, at last, he made the attempt to do so, he fainted in

the pulpit, as he had done on two or three occasions at South Shields.

Just when he was beginning to recover from this attack, he heard of a vacancy having occurred in the superintendentship of the Edinburgh City Mission; and, acting on the advice of several friends who knew his circumstances at Rothbury, and who were well acquainted with his eminent fitness for the vacant office, he applied for it; and, in the course of two or three months, he was appointed to it. The recommendations which he received on this occasion were of a very remarkable kind as it regards their number, their variety, the class of persons from whom they proceeded, and the terms of high commendation in which they referred to him. On Sabbath, the 8th of April 1855, he bade adieu to his congregation at Rothbury. On the following day, he attended the annual meeting of the Durham and Northumberland Association in Newcastle, and took leave of beloved brethren in the ministry, with whom he had happily been associated for several years, and who gave expression to their feelings of affection towards him, in a suitable resolution, breathing fervent desires for his future comfort and usefulness.

CHAPTER XII.

Labour in Edinburgh begun, and Rest from All Labour.

EDINBURGH, to which Mr Moir was now, in the providence of God, conducted, had many attractions to him. He was there called to a sphere of labour which he greatly prized, and for which he was eminently qualified. He was brought into close fellowship with many very excellent Christian people, connected with various churches, towards whom his affectionate heart and liberal spirit clung with unfeigned attachment; he was within reach of the ablest medical aid, which was generously rendered to him whenever he required it, not only with professional assiduity, but with Christian sympathy: and he was comparatively near to his beloved parents, and to other relatives and friends of his youth, from whom he had for several years been separated, and with whom he was desirous to renew his acquaintance. If he did not go to Edinburgh with buoyant hopes, he went with the belief that, if it was con-

sistent with the Divine will to give him health to prosecute his work, that work, in itself, and in all the circumstances connected with the prosecution of it, would prove very pleasant to him.

At a meeting for special prayer on his behalf, and on behalf of the mission, which was held immediately after his arrival in Edinburgh, he was cordially welcomed by the directors of the mission, as well as by all the missionaries. There were then thirty-one of those missionaries; and a female agency, consisting of two devoted sisters in Christ, had just been begun. In "An Appeal," which he prepared and published a few weeks after entering on his office, the efforts of the mission are thus described:—"It circulates libraries, promotes education, solicits attention to the preaching of the word, scatters approved tracts, distributes the Holy Scriptures, originates meetings for prayer, and elicits religious conversation, while, with all this varied instrumentality, its design is to diffuse the glorious gospel of the blessed God." Nothing could be more in accordance with his long-cherished views and habits than such an object as this. "To take a general oversight of the mission, and promote its interests in every department," was his especial work. That work he soon found to be very laborious. The demand which it made on his mental and physical energies, would, in bygone days, have been as nothing to him; now, however, he felt it to be somewhat burdensome and oppressive. The Rev. James Trench, his im-

mediate predecessor, after filling the office of superintendent for little more than two years, had been very suddenly called to his heavenly rest, some months before. That the work in the office had fallen into arrears, could not, under such circumstances, occasion any surprise. Mr Moir's first business was to arrange all the papers and books of the society, and to put everything in the office into complete working order. This he was not long in effecting. He next sought to acquaint himself with the plans of the society, the localities which it embraced, and the agents whom it employed. He soon attained a pretty accurate knowledge on these points. It was his usual course to repair to the office in York Place, in the morning, and to spend the greater part of the day there, doing any work for the mission to which he might be called. Of such work he always found an abundance. The correspondence itself occupied a large portion of his time. He frequently went to the mission districts with the missionaries, and assisted them in the public services which they conducted. He always attended their weekly meeting on Saturday morning, and joined with them in their exercises of devotion, in their examination of a portion of Scripture, and in their consultations for the advancement of the mission work. Committee meetings and sub-committee meetings were frequently held, and at all of them he was in attendance. Every week there was a meeting of some ladies' association, in one

part of the city or in another, and he attended these meetings. Now and then, applicants for mission labour were to be examined, and in the examinations he had to take part. The annual report, and an occasional paper on behalf of the mission, were to be prepared, and the work of preparation devolved upon him. "To visit prisons and hospitals, and occasionally to address larger meetings, in any of the districts, which the agents may not be so competent to address," is specified among the duties to which he was called. In the discharge of this duty, he visited lodging-houses and servants' homes, preaching to the inmates, and trying to form and carry out plans of usefulness among them. Though he had frequent opportunities of preaching in the more private and simple ways, which his connexion with the mission opened up to him, he very seldom preached in any chapel in Edinburgh. The weak state of his health, and especially an affection in the throat, to which he had lately become subject, made it undesirable for him to undergo the labour and excitement of addressing a large congregation. His first sermon in Edinburgh was in the Rev. Henry Wight's chapel. It was on "the perfect law of liberty," James ii. 25. His last sermon was in the Rev. Dr Alexander's chapel. It was on "joy in heaven over one sinner that repenteth," Luke xv. 7.

The labours which he pursued with so much zeal and pleasure were unhappily interrupted, very soon after he entered upon them. His health at the time

when he went to Edinburgh was in a feeble state. Indeed, the directors of the City Mission for some time hesitated to appoint him to the office of superintendent, on account of the unsatisfactory state of his health; and it was only after he had undergone repeated medical inspections, and they had received the advice of some eminent physicians, who thought that he had still a good deal of *stamina* in him, that he was appointed. He had never thoroughly recovered from the effects of the severe attack of illness under which he laboured in Rothbury, a few months before. Now and then, indeed, he seemed to be getting better, but these seasons of convalesence were followed by painful relapses. Writing about the end of April to Mrs Moir, who was still in Rothbury, he says, "I hope you will keep your mind perfectly easy about me. I have rather a severe cough, but the hoarseness is going away. I never go out without my greatcoat, and I quite feel it to be a duty to take great care of myself." About the beginning of June he became so ill, that he felt it necessary to lay himself up, and call in medical aid. He suffered a great deal from constant sickness, frequent vomitings, great faintness, much depression of spirits, and oft-recurring bleedings at the nose, which latter malady affected his sight to such an extent, that for a considerable time, he was unable to distinguish objects clearly. He received attentions in this time of need, which greatly cheered and comforted him. Dr Laurie, his medical adviser,

was most unwearied in his care. Several ministers, and other friends, were exceedingly kind and sympathizing. The missionaries evinced the greatest regard for him, and the deepest interest in him. It is somewhat remarkable, that two beloved relatives, who then assisted Mrs Moir in watching over him —his mother, and his sister-in-law, Mrs Black—have since entered into their rest. During the whole of this illness, he was kept very anxious about his work in connexion with the City Mission, and was evidently desirous, if it was in accordance with the will of God, to be restored to health, so that he might resume that work. In answer to many prayers, both in private and in public, he began to get better. He was advised to go to the country, in order to complete his recovery. After a fortnight's stay at Liberton, a pleasant rural village, a few miles from Edinburgh, he was so much improved, that he thought himself able to re-commence his work. No persuasion could induce him to take a longer rest; and, contrary to the expectation of many who knew how alarming his illness had been, and how much he had been reduced by it, he gradually recovered, and for two or three months after his return from the country, was better than he had been for a considerable time before. He was able again to attend regularly at the Mission Office, and to engage in all the usual duties of the superintendentship. Towards the close of the year, however, he began once more to be very unwell, and

soon after the commencement of the new year, he evidently drooped more and more. Work became a burden to him. He had great difficulty in walking from South Clerk Street, where he resided, to the Mission Office, and sometimes he fainted when he got there.

In January, he was called to Waterside of Thornton, by the death of his beloved mother. The journey was long; the weather at the time was cold; the whole circumstances connected with his visit were painfully exciting; and it is not to be wondered at, that he returned considerably worse than he was when he went. Up to this time he had gone on regularly with the work of the City Mission, unless when actually confined to his chamber. The Annual Meeting was held in Queen Street Hall, on the evening of Wednesday, the 12th of December. He had made all the necessary arrangements for it, and had drawn up the Thirteenth Annual Report, of which he then read an abstract. Now, however, he was so much debilitated and dispirited, that, at the meeting of the directors, held a few days after his return from the north, he thought it necessary to state how much he was concerned on account of his illness, and to express his apprehension that, in consequence of it, the interests of the mission might suffer. He accordingly proposed to resign the superintendentship, at the close of one year from his entrance on the office. This step occasioned him much anxious and painful feeling, but he saw it to be a step to

which, in his present state of health, duty plainly called him. The directors, who expressed deep regret at the intimation which he gave them, and much sympathy towards him in the circumstances in which he was placed, eventually accepted of his resignation, and in doing so, put on record the following resolution expressive of their estimate of his character and services:—

"The committee, with deep regret, feel themselves constrained to accept of Mr Moir's resignation, in consequence of his continued indisposition. They had fondly hoped that a connexion so happily formed, and, during its brief period, so dutifully sustained on his part,—a connexion alike satisfactory and gratifying to the committee and to the missionaries,—would have been long continued, and been largely productive of those precious fruits, of which it has already given so much promise. The committee, in bowing to the arrangements of Divine providence in this dispensation, account it their duty to record their high appreciation of Mr Moir's business talents, fervent piety, amiable disposition, and entire devotedness to the great work in which he has been engaged. They deeply sympathize with him and his family, and pray the God of all grace, that he may yet be restored to vigorous health and extensive usefulness, in commending a Divine Saviour to a perishing world."

He was seldom able to be at the Mission Office after the middle of January. One day, however,

when he was there, Dr Handyside, the medical officer of the mission, called on business, and noticing the state of weakness and suffering in which he obviously was, he kindly offered to examine him, and prescribe for him. Having given it as his opinion that a fortnight's rest, with a gentle course of medicine, might be of great use to him, he left the office to act on Dr Handyside's advice, and, as it turned out, never to return to it. No improvement having taken place, at the end of two or three weeks, and some of the symptoms having become more alarming, Dr Handyside proposed bringing Dr Christison along with him on his next visit, to which Mr Moir readily assented. On the day after he had undergone their joint examination, he inquired of Dr Handyside, when he called, what opinion they had formed of him, adding, in order to encourage a plain and full statement, "You know, doctor, all is right with me, and has been long. I am not afraid to meet the issue, whatever it may be. Just tell me what you think of my state." Thus appealed to, Dr Handyside frankly, but very cautiously, told him, that human aid would, in his case, be of little avail; that the disease under which he was labouring must have been going on ever since he was in Jamaica; and that, although there was no hope of ultimate recovery, there was ground for thankfulness that he was not likely to suffer much pain. Having thus, faithfully and kindly, discharged a most delicate professional duty, he, with

much Christian feeling, directed him to that Saviour who knows our nature, and feels for us amid all our infirmities. To the remarks which were made, Mr Moir listened with quiet and calm attention. He then said, "So far as I am myself concerned, I have no fear, I know in whom I have believed. There are dear ones, however, about whom one feels anxious; and, if it had been the will of God, I should gladly have engaged a little longer in the good work; but He knows what is best." The doctor having spoken of God's infinite wisdom and goodness, referring especially to the love displayed in the scheme of redemption, he replied, "Yes, I have often thought of what the poor negress said. A missionary was speaking to her of God's love in Christ, and he asked her if she was not surprised that God showed so much love to one like her. She answered, 'No.' 'What,' exclaimed the missionary, 'not surprised!' 'O no,' was her answer, 'it is just like Him.' I can say, with her, all God's ways are God-like."

When Dr Handyside left, Mrs Moir observed him trying to wipe away a falling tear. He very soon, however, recovered himself; and not knowing how near the solemn event might be, he at once spoke freely to her of her future plans, recommending her to go to St Andrews, where she could have the valuable advice, in any emergency, of Mr Smith, her maternal uncle; and where she would be comparatively near to her brother at Anstruther, whose

assistance would always, he was sure, be cheerfully rendered to her. And then he added, "We have a wide circle of friends who will sympathize with you. And God will never leave you. He will never—no, never forsake you." Dr Handyside having intimated, two days afterwards, that if he had any worldly matters to settle, it would be advisable to lose no time in attending to them, he had his desk brought to him, and, with a little assistance, arranged and signed some private and public papers, and then said that his mind was at ease, as all his earthly concerns were wound up.

He was now becoming weaker and weaker every day, and almost every hour. This he felt himself, and it was seen by all around him. In nothing was the decay of strength more perceptible, than in his inability to take part in family worship, in which he had always delighted so much. When he was unable to read, he prayed with his family. When he could no longer do that, they assembled as usual, morning and evening, around his bed, and he joined with them in the exercises, which Mrs Moir conducted. By and by he was too weak to bear these; but requested them to meet in the parlour, and he would join them in spirit.

During the few days that intervened between the intimation of his approaching end and the final conflict, many friends called to see him. To most of those whom he saw, he said something worthy of

being remembered. His spirit was greatly cheered by two letters, full of Christian affection and sympathy, which he received in the course of his illness, from members of the church over which he had so long watched in South Shields. The Rev. G. D. Cullen, who had manifested much Christian kindness towards him, ever since his removal to Edinburgh, had two deeply affecting interviews with him. At the one of them, he poured all his anxieties in regard to his family into his ear, and was soothed and comforted by what Mr Cullen said to him. "That good man," he said, "how he has eased my mind." At the second, they conversed together exclusively on spiritual and eternal things. His attention was called to the fact, that Mr Tait of Musselburgh, when asked if he had a hold of Christ, answered, "Christ has a hold of me." "Well," said Mr Moir, "both should go together. We know God, and are known of Him. We are to work out our salvation, for it is God that worketh in us." The apostle, it was remarked, has expressed the idea, "That I may apprehend that for which I am apprehended of Christ." "That is it," he said, his eye glistening with delight; and the clear intelligence of the spirit ready to depart, rejoicing in Christ, strangely contrasted with the restlessness of a weary frame, worn out with disease, and already in the commencement of the last struggle. He referred to the words, "Trust in Him at all times." Mr Cullen quoted the well known verse:—

"Trust in the Lord, for ever trust,
And banish all your fears,
Strength in the Lord Jehovah dwells,
Eternal as his years;"

observing in doing so, that these lines comforted the excellent Greville Ewing in his last moments. "Very good," said he, "but I like the pure word of God the best." The words were then turned up and read to him. "Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." "These," said he, "are precious words, and I can rely upon them." Mr Cullen having quoted the text, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world;" he said, "I once preached on that text, and I remember how the '*I*' struck me. Our enemies are all conquered by Jesus. What could I do now if the world and death, and all my foes, were not overcome." To the Rev. W. J. Cox, he spoke with the greatest calmness of his prospects as a dying man, and in referring to the circumstances of his beloved wife and children, expressed the assurance that God would provide for them. To Mr Scott, the treasurer of the mission, he talked of the mysterious Providence which had brought him to Edinburgh, and called him to so important a work, only to remove him from both so soon. Mr Scott comforted him, by reminding him of the all-wise arrangements of God, and of the assurance of

our Saviour, that, what we know not now, we shall know hereafter. He then asked Mr Scott if he knew the hymn entitled "Beautiful Zion," and requested Mrs Moir to read it to them. His animated look, and deep emotion, showed how much he entered into the spirit of the words, which are the following:—

"Beautiful Zion built above,
Beautiful city that I love,
Beautiful gates of pearly white,
Beautiful temple, God its light!

Beautiful trees for ever there,
Beautiful fruits they always bear,
Beautiful rivers gliding by,
Beautiful fountains, never dry!

Beautiful light without the sun,
Beautiful day revolving on,
Beautiful worlds on worlds untold,
Beautiful streets of shining gold!

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there!"

To one of the missionaries he said, "When I try to think of this world and of the future in it, I seem to look into a long dark tunnel. But when I think of the future in relation to spiritual and eternal things, I seem to have a beautiful avenue before me, with green trees on both the sides of it, and sweet music echoing through it, and the glorious sun shining brightly on the whole." To two of the

missionaries who called together, he spoke of his nearness to the better world, and said that little remained to be done now, but to look after a resting-place for the clay tabernacle. He then talked of the late Mr Clarkson, intimated his desire to be buried as near to him as possible in the Grange Cemetery, and wished them to go to the cemetery to ascertain if there was space near to his grave which might be got for him. He added, "We both laboured in Rothbury, and both in connexion with the City Mission; and if we both rest together, we shall both rise together on the resurrection morning." To Mrs Clarkson, he said that his prospects of heavenly bliss were clear and bright, and that very soon he would join Mr Clarkson and Mr Trench, his predecessors, in the world of glory. To Mrs Anderson, the widow of a former ministerial friend in the county of Durham, he said, referring to a visit which he had from her lamented husband, when he was ill at South Shields, only four days before Mr Anderson's sudden death, "I shall very soon see Mr Anderson now." To Mrs Alexander, he said, when she told him that Dr Alexander intended calling on the following day, "I shall be glad to see him. I reaped much benefit from the last sermon which I heard him preach. It was on the words, 'A father of the fatherless, and a judge of the widows, is God, in his holy habitation.' I could not, at the time, account for the effect which it produced upon me when I heard it, but now I know

that God was leading me by it to the true source of consolation for this time of need." To Miss Gilray, a kind neighbour, who assisted Mrs Moir in attending to him during his last hours, he said, "I am about to leave you all. I am just going home. I feel at leaving my dear wife a stranger in a strange place. Do come and sit beside her, and talk to her, now and then, when I am gone." He then thanked her for all her kindness, and begged her to choose Christ for her portion, and to do it before a dying hour drew near. To Dr Laurie, who called as a friend to see him, he said, "O doctor, I am here yet. What do you think of me now? I am very poorly. Do you think any thing can be done to relieve me?" "I fear, my dear friend," replied he, "you are beyond all human help. But, you know, there is One who is a very present help in all trouble. Your frail bark cannot ride out the storm much longer, but the peaceful haven is in view." "O yes!" he exclaimed, "that glorious world, I long to be safely landed in it."

On the morning of the Sabbath before his departure, he requested Mrs Moir to draw up the blinds, to allow him to look out; and when she had done so, he exclaimed, "O these beautiful clouds, and this sweet Sabbath morning! When shall I mount above these clouds, to spend an endless Sabbath day! I doubt it will not be my privilege to get home today yet." He then said, "Now read to me—read of heaven." The twenty-first chapter of Revelation

was read. After part of it had been read, Mrs Moir, fearful of exhausting him, said, "Perhaps I have read enough for the present. Are you tired?" "O no," he said, "who would tire of hearing of heaven? It is delightful. What a description of it John gives! Heaven is so holy, so happy, so full of love, so full of God. There is no jostling, no jarring there." And then he talked of the employments of the saints above, and of their happy dwelling-place at God's right hand, till he was quite worn out. In the afternoon, he again expressed a desire to look out of the window, and wished to be propped up in bed, to enable him to do so. He thus saw the Pentland Hills in the distance, with the sun just setting behind them. The scene evidently delighted him. He talked of looking beyond the everlasting hills, of the God who is the Sun of his people, and of the world of glory on high, to which he was rapidly journeying. He then asked for his children, took each of them by the hand, beginning at the youngest, and spoke faithfully and kindly to all of them, telling them to read the Bible, to love the Saviour, to be obedient and kind to their mother; and assuring them that they should all meet with him again in heaven, if they did so. To his beloved partner he said, "What can I say to you, my dear wife? We have long known each other, and have been very happy together. I am going to leave you; but look up to God, and He will protect and bless you." He seemed anxious to say more, but he could not. During

the night, and the whole of next day, he was very restless. The palpitation of the heart was extremely violent, and the feeling of decay in every member of the body was most overwhelming. Again and again he expressed the desire to be taken to his rest. Once he clasped his hands, and raising his eyes to heaven, he cried out, "Blessed Jesus, come and take me to thyself. Why tarry thy chariot wheels? Come, Lord Jesus; come quickly." Then, afraid lest he should give way to impatience, he said, "I don't want to go home, and have my Father saying to me, What brought you here? No. I'll wait his summons; but when it comes, it will be a joyful one to me." Once, as he lay with his eyes closed, not knowing that any one was within hearing, he said softly, "I love him—yes, I do love Jesus; and I will praise him. O how I will praise him in heaven for ever."

On the Saturday morning before his decease, the writer received such an account of his enfeebled and sinking condition, of which he was not before fully aware, that he determined to go to Edinburgh to see him, as soon as he had fulfilled a public engagement at Alnwick, on the following day. His arrival on Monday evening seemed to give comfort to his dying friend, who, as long as he lived, would scarcely allow him to be out of his sight, and who evidently felt relieved at the thought, that there was now one relative on the spot who could speak a word of comfort to her whom he was about to leave, and who

might direct and assist her in the circumstances of trial and difficulty in which she was likely so soon to be placed. To him he gave utterance to the same feelings of calm resignation and joyful confidence, which he had before more fully expressed to others. He referred to his beloved wife and children; to the deep anxiety he had felt about them; to his earnest hope, that, when he was gone, they would be looked to by earthly friends; and to his devout assurance, that they would enjoy the care and keeping of the "Friend who sticketh closer than a brother." Heaven was, however, the burden of his every thought. He seemed already to have obtained a glimpse of its surpassing glories, and to have enjoyed a taste of its infinite blessedness. And when reminded, by the sinking and suffering of his frail body, that he was still on the earth, it was his oft-repeated desire, "to depart and be with Christ." About half-past one, on Tuesday afternoon, Mrs Moir whispered to him, "My dear, you are going to leave us." He answered, "Yes." "Where are you going?" said she. He faintly said, with a sweet smile on his countenance, "To heaven." "Can I go with you?" she said, anxious to know if he retained his consciousness. He immediately looked up, just as he was wont to do in health, and replied, "No; but there is room; and you won't live always." "Salvation" was the last word that he was heard to utter. About half-past four, on the afternoon of Tuesday, the 11th of March 1856, the "silver cord was loosed,"

and his happy spirit, thus set free, took its joyful flight to the gathering-place of "the spirits of just men made perfect"—

"Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the star-beams cease to chill,
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the day prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song—
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed,
Partings, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild—
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where the hidden wound is healed,
Where the blighted life reblooms;
Where the smitten heart, the freshness
Of its buoyant youth resumes;

Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before,
Loving on, unchill'd, unhindered,
Loving once and evermore—
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendour here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King, in kingly glory,
Such as earth has never seen,
Shall assume the rightful sceptre
Claim and wear the holy crown—
Brother, we shall meet and rest,
'Mid the holy and the blest."

Had he lived two months longer, he would have been forty years of age.

The "commandment which he gave concerning his bones" was carefully observed. On Friday, the 14th of March, his mortal remains were committed to the dust, in the spot at Grange Cemetery where he had expressed a wish to be laid. Many attached relatives and friends, including his father, son, brother, uncles, and brothers-in-law, the directors of the City Mission, the whole of the missionaries, and several

ministers of the gospel, met that day around the tomb, to weep and rejoice together; assured that he, whose face they should see no more on the earth, now beheld, in that world for which he was so well meetened, "the face of God in righteousness;" and that, when, at the sound of the archangel's trumpet, his sleeping dust should awake, he should be fully and for ever satisfied with God's own likeness; and that then they should meet him once more, not as they parted with him now, but amid "everlasting joy," of which our feeble minds and grovelling hearts can form no adequate conception.

A tombstone, with the following inscription, marks the place where he was laid:—

To the Memory
OF
THE REV. DAVID MOIR,
BORN 11TH MAY 1817;
APPOINTED SUPERINTENDENT OF THE
EDINBURGH CITY MISSION,
MARCH 1855;
DIED 11TH MARCH 1856.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—DAN. xii. 13.

For him there were funeral sermons at all the places with which he had been connected. The Rev. Archibald Jack, of North Shields; the Rev. Andrew Noble, of Laurencekirk; the Rev. William Logan,

of Rothbury; the Rev. W. J. Cox, of Richmond Place Chapel, Edinburgh; and the author,—were the preachers on the occasion.

The estimation in which he was held by the missionaries of the City Mission, may be inferred from a letter which they addressed to Mrs Moir soon after his decease.

The letter is as follows:—"We feel it to be a duty incumbent upon us to give a united expression of our feelings respecting your lamented husband, in reference particularly to his connexion with ourselves as our general superintendent. It might be a sufficient testimony, both to his character as a Christian and as a labourer in the Lord's vineyard, to say, that, although the relation in which he stood to us existed for the short period of only one year, and although he came among us an entire stranger to almost every one of us, yet such was the man, that, in that brief space, we felt ourselves united to him by an affection, an esteem, and a confidence, which we believe nothing short of the deepest piety and strictest principle could have excited and sustained. There are in many individuals natural qualities of heart and mind, which cannot fail to draw toward their possessors the sympathy and esteem of a large circle of friends; but it remains for Christianity alone, to impart that true beauty and consistency of character, out of which flows a steady and continuous influence for the good of others; and, whatever may be the degree of

natural amiableness which the individual possesses whose character is beautified with the adornments of true religion, the language of his heart will ever be, 'By the grace of God, I am what I am.' We believe we are not going beyond the truth when we say, that these general remarks will apply particularly to the character of our departed friend. We feel certainly, that our experience, during the short period of his connexion with us, justifies the application. His business-room was to us, at all suitable times, a place of happy and profitable resort. Counsel, advice, direction, and encouragement of the most judicious kind, he was ever ready to impart. Our difficulties and discouragements assumed a less frowning aspect when viewed through the medium which his wisdom suggested; and the confidence that, under all these, we had the fullest sympathy of his kind and feeling heart, made us feel them to be comparatively light. We are constrained to bear him record, that to his power, yea, and beyond his power, he was ever willing to render us both mental and bodily assistance.

"We forbear to speak of the feelings of apprehension and anxiety with which we beheld the gradual decline of his health, or the sorrow with which we at last saw his remains deposited in the silent tomb. Suffice it to say, that we *felt*, as on previous occasions, that we had lost a *friend*, whose memory will, we trust, be ever dear to us. May we all be enabled to follow the happy number

of which we believe he is now one, 'who, by faith and patience, inherit the promises.'

"The widow's God, and the Father of the fatherless, be ever with you and your dear children, to sustain you and them with all good, is our sincere and earnest prayer."

In the sentiments of the directors and the missionaries, the Ladies' Association heartily united. The following letter from Dr Balfour to Mrs Moir, gives expression to their feelings:—

"At a meeting of the Ladies' Association of the Joppa and Portobello Mission, held on Saturday, the 12th of April, it was unanimously resolved to record their sincere regret for the loss which the City Mission has sustained in the death of the Rev. Mr Moir; and, at the same time, I was requested to convey to you their deep sympathy and condolence with you and your family in your recent sad bereavement. Your beloved husband was one whom to know was to love; for one could not be long in his society without discovering that the love of God was richly shed abroad in his heart; and that that love constrained him to live not unto himself, but unto Him who died for him and rose again. I trust that his God, and yours, has sustained and comforted you in this your great trial, by the consolations which abound by Jesus Christ; and that, while bowed down by the stroke, you yet can say, 'He has done all things well;'—'The Lord gave, and the Lord hath taken away, blessed be His holy

name.' Trusting that you will find that the Lord will be a father to your fatherless children, and a husband to yourself—'the widow's stay and the orphan's guide,' I conclude with the earnest prayer, that peace may be to you, and love, with faith from God the Father and the Lord Jesus Christ."

A tribute of affection to his memory, and sympathy towards his bereaved widow and family, amounting to the handsome sum of upwards of L.250,—raised, chiefly in Edinburgh, and presented by the Rev. G. D. Cullen, who had been the principal instrument in collecting it,—showed that, short as his residence in that city had been, there were those in it who could appreciate his excellencies, and who were not forgetful that it is the privilege of God's people to endeavour to resemble Him who "preserveth the strangers, and relieveth the fatherless and widow."

CHAPTER XIII.

Leading Characteristics Examined and Estimated.

On the evening of Sabbath, the 6th of April, the Rev. Archibald Jack, who had been intimately acquainted with Mr Moir during the whole period of his ministry in the counties of Durham and Northumberland, preached a funeral sermon for him to the church at South Shields, of which he had been the laborious and exemplary pastor. The following estimate of his character formed part of that sermon, and was repeated in another discourse, addressed, on the same occasion, to the church in St Andrew's Chapel, North Shields, where Mr Moir had often preached, and where he was highly esteemed:—"As a minister of the gospel, the basis of his character was, a deep fervent, personal piety, —love for the truth as it is in Jesus—love to the Redeemer himself, and to the souls of men. He had an extensive knowledge of the Scriptures, and enjoyed a large experience of the happiness which arises from having the Divine Word dwelling richly

within him. He was a good expositor, well acquainted with the method of comparing spiritual things with spiritual, and of explaining what is obscure in them by what stands in a clearer light. His doctrinal views were thoroughly evangelical, such as 'humble the sinner, exalt the Saviour, and promote the interests of holiness.' His affectionate, faithful addresses, instructions, and appeals will never be forgotten by many who now hear me. He spake because he believed; he testified what he had experienced. To him Christ was all. He 'determined to know nothing among men, save Jesus Christ and Him crucified.' By the doctrine of salvation through His finished work and all-perfect righteousness, he tried all other doctrines, and determined their truth or falsehood, their usefulness or the contrary, by their corresponding or being at variance with it. He was jealous of whatever had an appearance of either keeping back, or of obscuring God's counsel for man's salvation. He was an untiring student, an untiring labourer. Indolence was altogether alien from his disposition. He could not be idle. His whole life was one of arduous, varied, incessant industry. He laboured most abundantly. Perhaps, indeed, he aimed at accomplishing more than it was in the power of any individual for any length of time to overtake. He crowded into the short space of a few years an amount of real hard work, exceeding that done by many in a long life. He was a living example of one who

felt constrained, by the love of Christ, to live not to himself, but to Him who had died for him and had risen again. His lips fed many. The benefit of his untiring labours was enjoyed far beyond the bounds of the fold of which he was the beloved pastor. He was honoured in his work; and not a few are to be found, in the various localities where he published the message of reconciliation, who shall be his joy and his crown of rejoicing in the day of the Lord Jesus.

"He was conscientiously and firmly attached to the Congregational Church polity; but though he was more closely connected with his brethren who were of the same mind with him in this respect, he, nevertheless, was a friend to all good men. This was remarkably apparent, from what I was told by one of the directors of the Edinburgh City Mission concerning him, viz., that no one, coming as a stranger to that city, had been before known to have so soon and so fully secured the confidence of men of all denominations as he did. He breathed a spirit of universal love to the followers of the Lamb, by whatever name they were known among men.

"As a man, he was greatly beloved. He had all the elements of amiableness in his constitution—a larger share of the attractive, and less of the repulsive, than falls ordinarily to the lot of mortals. He easily secured, therefore, the affections of all with whom he had intercourse. In his habits he was a pattern of industry, order, and punctuality. A rigid observance

of these enabled him to accomplish easily what never could have been accomplished without them. He was eminently peaceful in his temper—judicious in the opinions he formed and in the advice he gave—circumspect in his own conduct—keenly alive to all his responsibilities, and anxious at all times to be up to the claims made on him, and thus to be in all things an example to the flock.

"As a friend, he was warm-hearted, stable, disinterested, sincere, and faithful. He was the friend of all his people; yet he had his peculiar attachments to those in whom he found, more than in others, a spirit kindred with his own. With those he enjoyed the genial flow of delightful intercourse, often indulging a playful vivacity, but always chastening it by the ever-presiding and predominating desire to promote the best interests of all around him—to speak a word in season which might leave a lasting impression on those who heard it.

"He served his generation, by the will of God, and is now fallen on sleep. The weary, exhausted body is laid to rest—the active, energetic, loving, hoping spirit is with Christ, in joy and bliss, anticipating the resurrection of the body from the grave, and its re-union with it, fitted, in the perfection of both, for higher and unremitting service, free from the danger of overtaxing the powers, exempt for ever from the inroads of disease, and from the stroke of death. His faith in the living Redeemer sustained him in the prospect of laying down his tabernacle and

entering the eternal world. It also remarkably cheered him in the prospect of leaving his beloved partner and their five children behind him in the vale of tears. With this prospect, that gracious language was felt as a cordial to his heart: 'Leave your fatherless children to me; I will provide for them: and let your widows trust in me.' I am persuaded that the churches of Christ will not be backward in doing what is in their power to secure the fulfilment of the promise on which God's dying servant rested. 'Remember those who have had the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever,' Heb. xiii. 7, 8."

To this very distinct, minute, and accurate statement, given by one who knew Mr Moir so well, and who is so eminently qualified to form a right estimate of him, it is scarcely necessary for the author to add anything. He may be allowed, however, merely to refer to some of the leading characteristics of his beloved and lamented friend, as they occur to himself.

As a man, he was what, for want of a better term, may be called a most *loveable* man. Affectionate, frank, simple-hearted, thoroughly sincere; with no self-seeking or self-sparing about him, he seemed at once to win his way to the heart of every one whom he met with. Like all men of generous spirit, he was somewhat sensitive, and, like every man of thought

and principle, he was somewhat firm. These traits of character, which many cannot trace to their source, and cannot see in their bearings, were apt to be sometimes misunderstood, and by a few they might be regarded as frailties, while they were, in reality, the necessary accompaniments and embodiments of the highest moral worth. To all *finesse*, in every form, he was an entire stranger. The straightforward course in all things was not only the course which he chose from conviction, but the only one which he could follow. This sometimes led those who were unlike him themselves, and could not sympathize with him, to think that, in some things, he was too rash, and in others too precise, while, in reality, he was only making it manifest that in all his ways he was actuated by unyielding integrity; following only what appeared to him to be true and right. Even when he said an unpalatable word, or did what was felt to be an unpleasant action, his gentle, tender, kind spirit greatly mitigated the feeling of hostility which was apt to arise in the hearts of those with whom he thus had to do. His entire absorption in his work as a minister—arising as it did, out of those deep impressions of its infinite magnitude which manifested themselves in every part of his life—might give him, in the estimation of some, the appearance of one who was somewhat wanting in literary tastes, and behind in literary attainments; while others might imagine that he was deficient in public spirit, and took little in-

terest in the public events of the day. This, however, was very far from being the case. He was through life a diligent student. Records of his reading, made with great care, show that he read a good deal, and reflected carefully on what he read. Those who knew him had many proofs that his eyes were always open to what was going on in the world, and that he was always desirous to make what he saw bear on what he taught. In the general current of his thoughts, as they were embodied in his ordinary discourses, there was no very marked greatness, or depth, or originality. Every one of his sermons, however, was distinguished by real goodness, by sound sense, practical wisdom, clear discrimination, an extensive knowledge of the Scriptures, and the most ardent desire for usefulness. In the pulpit, his appearance was very winning and impressive. He was tall and thin—his countenance was open and intelligent. His voice was soft and sweet. A slight movement of the head, and an occasional elevation of the right arm, constituted almost the whole of his action. He gave those who heard him very much the idea that he was holding an animated conversation with them. The style in which his discourses were composed was very simple, though somewhat diffuse. He had a good deal of the method of arrangement and mode of expression in his sermons, which carried a hearer back to former times. His theology was that of the Puritans, full of Christ—Christ in his person, his sacrifice, his

example, his reign—the love of Christ to perishing man, in which he manifestly saw exhaustless stores of the very best of all teaching, and of which he never tired of speaking.

Such a course as his, pursued amid so many struggles, and so much self-denial, has in it the truest sublimity. Had he given himself to secular business, for which his energetic character and industrious habits eminently fitted him, he might have risen to wealth and distinction. Had he pursued his ministry in connexion with bodies holding out greater worldly attractions than the body with which he connected himself, or in circumstances more conducive to his temporal interests than those in which he voluntarily placed himself, he might have pursued a course of ease and honour. Surely one who was willing to make such sacrifices for Christ, is worthy of being held in honourable remembrance.

Not a few valuable practical lessons are suggested by the contemplation of his career. It shows the value of parental training: may it stimulate many parents to fidelity in the discharge of parental duty. It exhibits the wonderful results of persevering application, amid difficulties that may at first sight appear insurmountable: may it encourage many a youth who has pantings after self-improvement, and longings for Divine teaching, to go forward in the path which leads to true wisdom. It reveals the wonderful ways of a Providence which ever opens up a path for us, and watches over us continually:

may it lead many who are in perplexity to commit their ways to the Lord, and to leave all their anxieties under his guidance. It manifests the care which God alway takes of those who, from principle, follow Him in the dark and rugged path of self-sacrifice: may it brace with energy and courage many a heart that knows what is right, but fears to do it. It illustrates the success by which, sooner or later, right-minded and right-hearted effort in the cause of God is always followed: may it prompt many to labour on, however trying present labour may be, assured that, in due season, God will be found both to own and to bless it. It makes known the unspeakable consolations and joyful anticipations by which God always sustains his people, if their reliance is placed simply and solely on Him: may it direct many, as they are called upon to endure the sufferings of this present life, to aspire after the glory that shall follow.

He who lived so devotedly and so usefully, who sowed so much "precious seed," and reaped so abundantly "the fruit of his labours," lives no more in this world of conflict and toil, of infirmity and suffering. But he, "being dead, yet speaketh." From the blessed and glorious mansion into which he has entered in his Father's house in heaven, words most solemn, and impressive, and animating, come to us:

"I HEARD A VOICE FROM HEAVEN, SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE

SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS, AND THEIR WORKS DO FOLLOW THEM."

"MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT; FOR THE END OF THAT MAN IS PEACE."

"THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS, FOR EVER AND EVER."

THE END.

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